who kindly made me a present of this book, I could not however but be forcibly struck with the idea of Wiethlow having printed above ~~two~~ four thousand copies of this work, & never to my knowledge sold a single one, & he always appeared very shy when I mentioned the subject to him, in any shape; why or wherefore, this deponent knoweth not.

Alex Radford

Duffield 1st January 1838

THE LITTLE BOOK;

(See the Tenth Chapter of Revelations)

OR,

A CLOSE AND BRIEF ELUCIDATION

OF THE

13, 14, 15, 16, 17, and 18th

CHAPTERS OF REVELATIONS.

BY EBEN—EZER,

(*Hitherto* hath the Lord helped us.—1 Sam. vii. 12.)

HIGH PEAK, DERBYSHIRE.

Let him that thinketh he standeth take heed lest he fall.—Cor. x. 12.

LONDON:

PRINTED BY C. STOWER, PATERNOSTER ROW.

1811.

INTRODUCTION.

WOE, WOE, WOE TO THE INHABITANTS OF THE EARTH BY REASON OF THE OTHER VOICES OF THE TRUMPET OF THE THREE ANGELS WHICH ARE YET TO SOUND.

Rev. 8th Chap. 13th Verse.—The Verse immediately preceding the ten Chapters, and the first woe.

THE elucidation of the six chapters with the short address were sent in manuscript to Mr. ADDINGTON, on the 24th March, 1803, I took it to the post office at Tideswell, saw it put into the bag, the bag sealed and sent away, it therefore must have reached its destination: a letter inclosed expressed my views respection its publication; and as a number of the passages have now taken place as they are there explained, I should think myself inexcusable in withholding it.

Since the elucidation was forwarded to Mr. Addington, serious reflections induced me to apprehend that the ninth, tenth, eleventh, and

twelfth chapters, were strongly connected with the six following; they, therefore as well as some parts of Daniel's visions which has peculiarly struck me, must be taken as a preface or introduction to them. The five preceding chapters in Revelations (4, 5, 6, 7, and 8,) are constituent parts, and greatly strengthen the whole prophecy, the seven seals, and four of the seven trumpets in the said chapters, as well as the three trumpets in the three after chapters being explained by the seven vials: that is, the seven seals are opened by the sounding of the seven trumpets, announcing the approach of the seven vials. Let each of them be accurately examined and compared, both as *Seals*, TRUMPETS, and VIALS. The seventh chapter is evidently a restoration of the Jews, the four angels in the first verse, (let the verse be compared with the latter part of the 8th verse of the 8th chapter of Daniel, and remarks upon it) being the same as the four angels in the ninth chapter.

The nature of this work must cause it to be very desultory, and cannot have that proper arrangement necessary in general publications; therefore every allowance must be made for method, style, order, &c. nor does the elucidator pretend to an elegant diction, or grammatical accuracy, he attempts to give the truth, and to tread in the steps of his Great Master, the Prophet of Nazareth.

An introduction was wrote soon after the manuscript of the six chapters was sent to Mr. Addington, which I had intended adding notes

to as circumstances occurred, but upon reflection, I judged it right to throw them into their proper situations, as the work would read better, and be a more regular series; therefore copious explanatory annotations are given only to the six chapters.

A few of the latter remarks elucidating recent events, cannot but be very obvious to the intelligent examiner. The accurate reader will likewise see various words put in italics, or small and large capitals, he of course will make his own comments.

I would recommend the readers of this elucidation to have their Bibles open, and ready for inspection, when they are perusing it, as the explanations are sometimes so long and frequently for a single word, that it causes the text to be often broke into, and renders it more complex.

The connexion, the regular series, and the different visions must be accurately attended to through the whole of the elucidation.

I begin the introduction of the prophecies with the seventh chapter, and introduce them by a quotation from a valuable author.

The present kingdoms of Europe are unquestionably represented by the feet and toes of the great image which Nebuchadnezzar saw in his prophetical dream; and upon the feet of this image will the stone cut out of the mountain without hands, which represents the kingdom to be set up by Christ, and which, after dashing in pieces the whole image, will itself become a *great mountain*, filling the whole earth. From

Daniel's interpretation of this vision it may be clearly inferred, that the forms of government, ecclesiastical and civil, which now subsist in Europe, must be dissolved; but that something very different from them, and greatly superior to them, more favourable to the virtue and happiness of mankind, will take place in their stead. That this is the meaning of the prophecy can hardly be doubted by any person who shall give the least attention to it. Dan. ii. 44. "And in the days of *those kings* shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but shall break in pieces, and consume all these kingdoms, and it shall stand for ever."

I have to request my readers would examine with care Nebuchadnezzar's dream, and Daniel's interpretation, that they may see "what shall be in the *latter days*," "what shall come to pass *hereafter*," "the great God shall make known to the king *what shall come to pass hereafter*." Compare the 40th, 41st, 42d, 43d, 44th, and 45th verses, with the seventh verse of the seventh chapter. All the passages declare it an IRON KINGDOM (or a kingdom strong as iron) "the iron *mixed* with the miry clay," "partly strong," "partly broken."—What an exact representation four of the six verses give us of a "mixed" monarchy. I leave the 45th verse for the STONE to tell, "the stone *cut out of the* MOUNTAIN WITHOUT HANDS."

The strong figurative expressions in the fourth

chapter can only mean a very calamitous mental derangement; and the "seven times passing over him," a particular period for that derangement's continuance, which "seven times," I judge, means seven half years, or "three years and a half," or the malady to "*continue forty and two months.*" My readers must make their own serious reflections when they peruse the 5th verse of the 13th chapter of Revelations.

DANIEL, CHAPTER VII.

VERSE 3. And four great beasts came up from the sea, divers one from the other.

In different situations, or differing from each other.

VERSE 4. The first was (or had been) like a lion, (courageous and magnanimous at the commencement of the French Revolution) and had eagles' wings. (Prussian Eagle). I beheld *till* the wings were plucked, (which means, I waited till an after period, for the wings being plucked —now completely plucked) and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.

Which expression means that he was roused from his lethargy, his courage and spirit returned, and that he had a heart to res ih - croachments which were attempted to be made upon him.

VERSE 5. And I beheld, another beast, a second like to a bear, (which is greedy and

gluttonous Russia) and it raised itself upon one side, (that is, it roused itself, or was stirred up on one side of the globe), and it had three ribs (three sustaining, supporting, or strengthening powers, namely, Great Britain, Prussia, and Sweden, they are the three ribs or supporters; a very strong metaphorical expression) in the mouth of it, between the teeth of it, (held them fast), and they (the three foregoing powers) said thus unto it, Arise, devour much flesh.

The passage means that the bear held the three powers fast, or as a figure kept them between his teeth as long as his voracious appetite for gold should have a supply of the "image with the mark, and the name upon it."—(See the 13th chapter of Revelation). It is said six millions were sent him in the month of January, 1807, exclusive of "millions upon millions" at former periods. With *this* therefore "arise and devour much flesh." There has been a dreadful devouring indeed. Who can doubt the accuracy of the elucidation of this verse.

Verse 6. After this I beheld, and lo, another like a leopard, (which is the Emperor of Germany or Austria, for Germany has upwards of three hundred different sovereignties or *spots*, he therefore is spotted like a leopard) which *had* upon the back of it four wings of a fowl; the beast *had* also four heads; (the four wings and the four heads taken together mean the eight electors, represented by wings and heads as *spiritual* and *temporal* electors) and dominion was given to it.

The last clause of this verse, is a literal expression, for the Emperor fled from his capital,

Vienna, and was "plucked up by the roots," yet his dominion was restored, and "given to him," by the *little horn*, A—bad—on, alias Nap— — —; see the explanation of the eleventh verse of the ninth chapter of Revelations. Can any circumstance in either ancient or modern history more accurately fulfil the expression, for his dominion could not have been given him without having been previously taken away.

And now again "plucked up by the roots," and again "dominion given to it." And this is, I think, the fourth time he has *received* his "dominion."

The head of the new dynasty, Nap— — —, is not improperly denominated the Corsican Usurper; or, as I should call him, the Corsican Scourge. The hangman at the gallows, or the scourger at the sessions, are always held in abhorrence. When the criminal is stripped, his hands tied behind him, the cord held, and the whip uplifted by the appointed person, a look is given over the shoulder, and perhaps an expression, "be merciful," the surrounding crowd view the inflictor with detestation, and calls him A—bad—on. (Rev. ix. 11.) This is the case with a human court of judicature for crimes of individuals; so it is in a more enlarged sense with the Great Inflictor. Emperors and Kings are his intruments for punishing nations for crimes of a higher and more complicated nature,

Verse 7. After this, I saw in the night visions, and behold, a fourth beast, *dreadful* and *terrible*, and strong exceedingly; (or having

great power); and *it* had great iron teeth, (cannon—a ship of war with the guns run out) *it* devoured (destroyed) and *it* brake in pieces, (separated), and STAMPED the residue (that part which *remained*) with the feet of *it*: (the FEET of the constitution. See the 2d verse of the 13th chap. Rev. As the feet is the *lowest* part of the human body, so the feet here must (being a figure) be taken as the LOWEST PART of the constitution. My readers are not surely "void of understanding,") and *it* was divers (in a different situation, or different from the others) from all the beasts (the three) that were before *it*, and *it* had ten horns.

See the explanation of the same ten horns in the 17th chapter of Revelations; and as a corroboration of this 7th verse the former part of the 13th chapter.

Those GREAT IRON TEETH have in the strict sense of the words broken in pieces the ten horns, or kingdoms. The glorious attack on Copenhagen, taken as a single instance, completely verifies every passage of the verse, it was a "*sign* to gather the kings of the earth together to the battle of that great day of God Almighty." (Revelations, chap. xvi. ver. 14.)

VERSE 8. I considered the horns, (the ten), and behold there came up among them (situated among, but not one of them) another *little horn*, (meaning low in stature) before whom (in his presence) there were three of the first horns (the ten) plucked up by the roots, (of course Prussia, Russia, and Austria); and behold, in this horn (*the little one*) were eyes, like the eyes of a man,

(quick sighted and penetrating), and a mouth speaking great things.

Which means that he spoke with malice, anger, resentment, &c. The expressions are descriptive of a *little quick-sighted, passionate, human being,* "speaking great swelling words of vanity."

VERSE 9. I beheld till (or until) the thrones were *cast down,* (that is, *I* waited, or *my* opinion was withheld till that period), and the Ancient of days (which by an after passage in the verse must mean an old person) did *sit.*

The former part of the verse by some translators is as follows: "I beheld till the thrones were placed." Have they not been plentifully "placed" by A—bad—on, alias Napoleon? (Rev. ix. 11.) Yes they have been both "cast down" and "placed." The "Ancient of days" in this verse I take to be the same individual as he in the tenth chapter of Revelations only in a different scene of action, the one scene being upon the water, the other upon the land, ("thou must prophecy again") for the similarity is very strong in the next verse, and both of them emblematical of the light and information that would be given to mankind.

VERSE 10. A fiery stream issued and came forth from before him (a representation of a stream of fire issuing from before him, or attached to the "throne," seat, or carriage), which was *like* (or a representation of) the fiery flame, and his wheels as burning fire—see the former verses. Thousands ministered unto him, (served, or attended upon him,) and ten thousand

times ten thousand stood before him. For in h
presence, the judgment judgment is time
was set, mentioned, explained or [illegible] in th
books [illegible] books were opened. "and
[illegible] little horn [illegible] see ther
[illegible] and [illegible] this was the same shape
of [illegible] [illegible] compare these vers
with the [illegible] and 10th verse of the di
[illegible]

[illegible] in the same book
[illegible] books because
[illegible] *great words*
[illegible] little horn
[illegible] in the eigh
[illegible] numerous' I b
[illegible] the books even till the *beast* was sla
[illegible] destroyed, and given to the burni
[illegible]

The passage means that the books would
[illegible] circulation till the period abov
[illegible] took place.

VERSE 14. As concerning the rest of t
beasts, they had their dominion (power) tak
away, yet their lives were prolonged for a se
[illegible] and a time.

The vision of the 13th and 14th verses
[illegible] a restoring of Christ's kingdom,
[illegible] which shall not be destroyed."
[illegible] the former part of the 13th verse w
[illegible] verse of the 21st chapter of Lu
[illegible] consideration be had to the whole

[illegible] to the 25th verse is a repe
[illegible] of the matters" mentioned in t

former part of the chapter, I shall therefore only make a few remarks on the 24th verse. And the *ten horns* out of (not belonging to) this kingdom are *ten kings* that shall arise; and another shall rise *after* them, and he shall be divers from the first, (the one he succeeds, and not of the same family,) and HE (personally) shall subdue three kings.

The latter passage therefore means that *he* will bring them under, or make them subservient to his will—how literally this has been fulfilled.

VERSE 25. And he shall speak great words against the Most High (speak, or act against, or contrary to, the law of God,) and think to change *times* and *laws:* (explained by Napoleon's divorcing his wife Josephine, and marrying another,—"*Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery.*") and they (the laws) shall be given into his hand (that is, *he* shall be permitted to execute the "change") until (or just before) a time and times and the dividing of time.

The time as mentioned in the 12th chapter and 7th verse, and so variously specified in the Revelations.

VERSE 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Which probably means that "*they*" who he had set up, would in the end, take away his dominion and destroy it.

CHAPTER VIII.

This chapter is an after vision, see the two first verses.

VERSE 3. The ram in this verse having two horns (or assisting powers) is Russia (for Russia has been assisted by Sweden and Prussia) and the higher (the high and mighty, or greatly puffed up horn, Sweden) *came up* last.

Which probably means that he assisted or came up at the last.

VERSE 4. And I saw the ram (Russia) pushing westward, and northward, and southward; and that he *became* great.

Which signifies that he grew great in power and dominion.

VERSE 5. And as I (Daniel) was considering, behold an he-goat (in the 21st verse he is called a rough goat, and has a horn between *his* eyes) came from the west (west from Russia—examine the map, and mark the ground he has traversed) on the face of the whole earth, and touched not the ground: (greatly extended, and quick, in execution) and the goat had a notable horn between *his* eyes.

Which means that he was greatly to be noted in consequence of his *own* actions, as proceeding from his *own* brain, or, from between his eyes.

VERSE 6. And he came to the ram (Russia) that had two horns (Sweden and Prussia) which I had seen standing *before* the river, and ran unto him in the fury of his power.

VERSE 7. And I saw him (the he-goat) *come close unto* (but not into the territories of) the ram, (Russia)—Tilsit, where the "crafty peace" was made, is "close unto," not many miles from, the ram's dominions—and he was moved with cholor against him (the ram) and *smote* the ram, and brake his two horns (Sweden and Prussia): and there was no power in the ram to stand before him, but he cast him to the ground and *stamped* upon him: and there was none *(no not one)* that *could* deliver the ram out of his hand.

Think of some late events and give the verse another reading—now—"Are ye yet without understanding."

VERSE 8. Therefore the he-goat waxed very great (great in power and dominion): and when he was strong, (had become strong—yes *now* so strong that the whole continent of Europe may be said to be under his command) the great horn (the high and mighty, or greatly puffed up horn Sweden) was broken, (Swedish Pomerania and Finland has been separated from Sweden, and Sweden is *now* completely "broken" by the late revolution, a *forced* and formal abdication; and now the line of succession "broken" by the election of Bernadotte as Crown Prince) and for it (because, or in consequence of it) came up (rose up, was fixed or appointed, after it Sweden was thrown down, or "broken") four notable ones (greatly to be noticed) *towards* the four winds of heaven.

These four noted powers appear from existing circumstances to be Persia, Russia,

Austria, and France; and which are the four angels or powers so particularly specified in the 14th and 15th verses of the 9th chapter of Revelations. See likewise the four last verses of the first chapter of Zachariah; the four horns there are called four *carpenters*,—have a little reflection upon the word.

VERSE 9. And out of one of them (the said four powers) came forth a *little horn* (the little horn of course is one of them) which waxed exceedingly great towards the south, and towards the east, and towards the pleasant land.

From the ninth to the 14th verse is a "CASTING DOWN of the HOST and of the stars (earthly luminaries) to the ground and stamping upon them" (treading upon, or degrading them); and in the 14th verse it is said, "unto 2300 days then shall the sanctuary be cleansed." I of course date the commencement of these 2300 days from the commencement of the 1260 days, or three years and a half, "for at the time of the *end* shall be the vision." It is therefore little short of an additional three years, and "THEN SHALL THE SANCTUARY BE CLEANSED," or the Christian Church purged of its impurities and corruptions, or nearly six years and a half from the commencement of the vials. (See the latter part of the 19th chapter.) Reflect upon the monosyllables "it" and "him" IT as the horn, and HIM as the man.

It must be remembered that the word "sacrifice" in the 11th, 12th, and 13th verses is a substituted one, being in italics; but, from the circumstances of the times elucidating the said

verses, it ought to be read "the daily corruptions of Christianity." See likewise the 31st verse of the 11th chapter where the *internal* operations are to "pollute the sanctuary", and to "take away" the corruptions of Christianity.

Read the following decrees as introductory to the great events—the "taking away" of the corruptions of Christianity, and the consequent restoration of the Jews.

"The decree dated from the Imperial Head-quarters at Vienna the 17th May 1809;" it may be found in any of the London papers for the 29th June, they will there find "the States of the Pope united with the French Empire." See likewise another decree dated Rome, July 10th, which abolishes the tribunal of the Inquisition, and all the establishments attached to it. Now examine the French Exposé, dated the 15th December, 1809. Likewise a decree, dated Paris, February 17th, 1810, under three different titles.

The latter part of the 8th chapter is preparatory to another scene of this serious drama. "Behold I will make thee know what *shall* be in the last end of the indignation: for at the time appointed the end shall be." (see verse 19.) Whenever the time of the end, or the time appointed is mentioned, I apprehend it alludes to the dreadful three years and a half, or forty-two months, or 1260 days. No one who reads this "Little Book" can he mistaken respecting the commencement of the calamitous period.

VERSE 20. "The ram which thou *sawest having two horns*," is in this part of the vision

(at the time of the end, see the 17th and 19th verses) the same animal (Russia) as in the former part, at this period evidently combined with "Media and Persia," (Media and Persia is one power, see Stackhouse's Ancient and Modern Atlas, or Brookes's Gazetteer, for the word Media) "and Græcia," (ancient Græcia which is part of the Turkish Empire.)

The frequent audiences that the "king of fierce countenance" had with the ambassadors of those powers at Warsaw, and the said fierce king, or little horn's embassies sent to the said powers, sufficiently indicate what may be expected from his "policy" the "crafty peace," &c. It is evident that the actions lead to the operation of the sixth vial, and it is well known the enmity A—bad—on, alias Napoleon, has to those he judges to be "transgressors." What may not the two hours' meeting upon the raft have been productive of. There cannot be a doubt but that the peace of Tilsit was a peace of "policy:" the he-goat has greatly "*magnified himself in his heart*," and by the said peace will be a means of "destroying many." Subsequent circumstances manifestly prove the *little horn's* "policy,"—*legions* of honour have been distributed by him. The little horn's embassies have caused the "Persian Monarch to make peace with all his enemies," and he has "entered into a strict and close alliance with France."

There has now been another meeting between the ram and the he-goat. I need not describe its consequences, as they are but too lamentably felt.

VERSE 21. And the rough goat (a severe, or punishing goat) is the king of Græcia: and the great horn that is between his eyes is the first king.

Which passage has probably a reference to the 5th verse, where the "goat has a notable horn between his eyes," and I judge means (is, or will be) the first king of Greece, or Græcia.

And let it be remembered that an "he-goat" is a lascivious animal, (see any good Natural History) therefore A—bad—on has proved himself a lustful man and a polygamist, whatever his real intentions might have been. Truth being my object through the elucidation, I must be excused for this, and similar explanations.

VERSE 22. Now that being broken (at the time when he was disappointed in his views, or his purposes broken), whereas four stood up *for it*, (on its behalf, or at its desire) four kingdoms shall stand up *out* of the nation (his nation—France) but not in his power (his own personal power.)

VERSE 23. And in the *latter time of their kingdom* when the *transgressors* are come to the full, a king of fierce countenance (or furious look), and understanding dark sentences (or obscure passages), shall stand up.

Which means that he remains firm, or fixed, and that they may confide in him; and certainly can be no other than the little horn in the 9th verse.

VERSE 24. And *his* power shall be mighty, but not by his own (personal) power (which *means, that he* instigates the powers to co-oper-

ate in what he has in view though he does not personally take an active part); HE shall *destroy* WONDERFULLY (or in a wonderful manner), see the first woe in the 9th chapter of Revelations.) and shall prosper and practice, and shall destroy the MIGHTY and the *holy people*. (An ironical figure.)

VERSE 25. But he shall be broken without hands.

Which I should suppose means that he will not be prematurely cut off, slain, or "broken," but will meet his dissolution by the common course of nature "without hand," or the efforts of human beings.

CHAPTER IX.

To the 20th verse of this chapter is Daniel's excellent prayer, two verses of which (the 5th and 6th) I transcribe as very applicable to ourselves, "We have sinned, and committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments. Neither have we harkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land."

There are some peculiar passages of a future period which must be taken as connected with the vials, or rather at their conclusion. "To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righ-

teousness, and to *seal up the vision and prophecy*, and to anoint the most holy." (24th verse) The 25th and 26th verses is the restoring and building of Jerusalem. "In troubleous times Messiah shall be cut off, but not for himself," which means, that one will be cut off, or slain, "not for himself," but for his master Jesus, or for professing to be one of his real disciples: he not taking for "doctrines the commandments of men," nor paying any regard to human authority in points of religion, his "kingdom (or views) not being of this world."

The latter part of the 26th verse and the last, points out "the time of the end," in a very peculiar and strong manner. Let the prayer and the whole of the chapter be well attended to, and then recollect that the Jews have none of the corruptions of Christianity to surmount, that they believe in "one God," the supreme and universal Parent, and that they acknowledge Jesus (whom they call Emmanuel) as a prophet. Do thou, O God! dispose them to acknowledge him as their Messiah, for "Jerusalem shall be inhabited again in her *own place*—in Jerusalem." "And the Lord shall be king over all the earth, in that day (or time) shall there be one Lord, and his name ONE (no barbarisms—no trinity in unity and unity in trinity). And they (the Jews) shall look upon *me* (Jesus, (for it should be rendered him) whom they call Emmanuel, and) whom they (the Jews) pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for his first-born." *This* is a very strong figure as a la-

mentation for their *first* usage of him, when he was appointed for *them*, as their Messiah. "And the Lord shall be seen *over* them," &c. (Zechariah). See likewise my master's own expression, "I will come again." (John xiv. verse 3,) also the 7th verse of the 1st chapter of Revelations.

Some commentators believe the above and other passages of the same import to be literal, and that "they (the Jews) will *really* LOOK upon him whom *they* pierced." O Almighty Father!

The prophet Simeon, says (Luke ii. verse 34.) "Behold this child is set for the *fall* and RISING AGAIN of many in Israel."

The minor prophets in the Old Testament are particular upon the Jews' restoration; I might quote a number of passages, but I refer my readers to Hosea, Joel, Amos, Obadiah, Micah, Zephaniah, Haggai, and Malachi. Read the whole of the third chapter from the last prophet; for parts of that, and various others, have a reference to both the first and second appearance of the "*messenger* of the covenant;" but much stronger I think for the latter than the former. He is to "come to *his* temple." Take notice of the word messenger, for as one he must be *sent* or appointed. Examine the conclusion of each of the above prophets. The dreadful 12th and 13th verses of the last chapter of Zachariah, are an epitome of the vials in the 16th chapter of Revelations. (See the text and context.) The "plague" evidently attaches to those who fight "against Jerusalem" or in any means oppose the restoration.

The restoration of the Jews must always be taken in connexion with crossing the Euphrates which is the sixth vial.

CHAPTER X.

This chapter appears to be an introduction to the two remaining ones, and is a strong corroboration of various parts of the Apocalypse.

The first verse says, "and the thing was true, but the time appointed was long." Meaning a long period before the time appointed took place. The fulfilment therefore of the said vision must be "at the time appointed," or "at the time of the end:" that is, at the period of the dreadful three years and a half. The 5th and 6th verses where "a certain man is clothed in linen," must be compared with the 12th chapter of this vision, and with the former part of the 10th chapter of Revelations. Let the whole of this 10th chapter be examined with care. The last verse says, "but I will shew thee that which is noted in the scriptures of truth: and there is none that holdeth with me in these things but Michael your prince." No doubt the same Michael so often mentioned.

CHAPTER XI.

The 3d and 4th verses of this chapter must be *compared to* the 25th and 26th verses of the

7th chapter. Take notice of the word "posterity," A—bad—on has none, but he adopts. I frequently omit quoting the words of verses, that the text and context may be examined.

This long chapter from the 5th verse to the end has a relation to different events, but I judge it principally to allude to THE LAND WE LIVE IN; for a number of the passages have a remarkable reference to various parts of the 17th chapter of Revelations; and to operations of the different vials; they must be accurately examined as events take place. I might mention and explain a number of verses, but they would trench too much upon my "Little Book," I shall therefore only state a few.

Granting France and Spain to be the kings (or kingdoms) of the north and south, (they are parted by the Pyrenean mountains, which range east and west) the verses from the 5th to the 18th, may be easily made out.

From late and present circumstances, the prophecies' regular and connected series, and the peculiar events, I do not see how it is possible the passages can be mistaken. I did not apprehend when I first wrote the explanation upon the 14th verse that it would be fulfilled in such an EXALTED manner; the vision is established indeed. I give the 6th, 13th and 14th verses as a key to unlock the rest.

VERSE 6. And in the end of years (after a certain period of years), they (the kings of the north and south) shall *join themselves together;* (or be agreed) for the king's daughter of the south (the Queen of Etruria, daughter to the

king of Spain) shall come to the king of the north (A—bad—on, alias Napoleon, then at Bayonne), to make an AGREEMENT: but she shall not *retain* the power of the arm, (shall not keep or preserve any personal power) neither shall he stand nor his arm, (at that time, but see some after passages, and likewise the words "chosen people," (the people chosen by them for their assistance) and not having "strength to withstand;" that is they not having power for the purpose, as *their* chosen people) *but she shall be given up* (or delivered up), and they that brought her (they who accompanied her to Bayonne) and he that *begat* her (her father the king of Spain) and he that strengthened her (strengthened her mind) *in those times.*

Which I take to be Ferdinand, her brother, prince and king—prince and king.

VERSE 13. For the king of the north shall *return* (I should suppose it a personal return), and shall *set forth* (send forward) a multitude *greater than the* FORMER, and shall certainly come after certain years (or a period of time) with a GREAT ARMY, and with much riches.

Which means, an abundent, or a sufficient supply of money, for the support of the said army.

VERSE 14. And in those times there shall many (great numbers, or great armies) stand up against the king (or kingdom) of the south, (does not present circumstances prove that this is the time) ALSO THE ROBBERS OF THY PEOPLE.

"Behold I come as a thief," (Revelations) or the "*robbery*" (Daniel) which consisted of

fifteen ships of the line, fifteen frigates, six brigs, and twenty-five gun-boats, and a number of other vessels, with about 20,000 tons of naval stores.

An "exalted" and splendid theft!!

Certain treasure ships ought also to be taken into the account, and added as a corroboration, and though we acknowledge we have been depredators, and deprived you of a considerable quantity of silver, yet you shall have all that returned, and arms and ammunition in abundance; with fifty or sixty thousand British heroes, provided you will attempt to repel another plunderer the "atrocious usurper of France." The real motive for which is well known, the act therefore is a specimen of England's *consistent* righteousness, and *stirling* virtue!

I had an opinion before the robbery at Copenhagen took place, that the words might allude to our enormous debt, said in the House of Commons, on Monday the 19th of March, 1810, to be 784 millions (a public paper says 811,898,083l. 12s. 3¾d.) and that thirty years ago if was 180. The increase therefore in the last thirty years of the *present* "HAPPY" *reign*, has been upward of 600 millions. The tax of ten per cent. on all property (a grievous and inquisitorial impost, which causes thousands and tens of thousands to be virtually perjured, therefore greatly adds to the iniquity of the land) and the burdens of the "people," Mr. Martin declaring in the House of Commons, on Monday the 8th of May, 1809, that "the

public *expenditure* was last year 77 millions; in 1791, only 15." The funding system took place in the third parliament of William's reign, the first of the protestant succession, and the first of the "seven kings;" at William's death the national debt was 16 millions, at the present æra the public expenditure is 77 millions; therefore the expences now in one year is nearly quintuple to what the nation owed at that time!!!) SHALL EXALT THEMSELVES TO ESTABLISH THE VISION; (which signifies they will make themselves conspicuous in confirming the prophecy) but they shall FALL.

What a dreadful monosyllable! See an elucidation of the 13th, 14th, 15th, 16th, 17th and 18th chapters of the Revelations.

VERSE 15. So the king of the north shall come and *cast up a mount* (a rampart made of earth) and take the most *fenced cities* (or fortified towns), and the arms of the south shall not *withstand*, neither his *chosen people*, neither shall there be any *strength* to *withstand*.

How accurately this 15th verse and the 13th is now fulfilling in the latter end of the year 1810; a period of time pregnant with great events.

The latter part of the 17th verse is probably a mis-translation, as I should suppose it means the union of Napoleon with his present Empress, it happening so exactly in the order of time. The last clause is, "but she shall not stand *on his side*, (the three last words are in italics, therefore substituted) neither be for him;" read *the passage* therefore without the words; and it

will be, "but she shall not STAND (see the middle clause of the 4th verse of this chapter) neither BE for him." "Think."

I must in this case be excused for having marked two words in the original text, and for the reference; simple truth being my object as an explainer of prophecy: and if I could have had a more perfect translation of the Old Testament, probably a more accurate elucidation of Daniel's visions might have appeared to the believers in the sacred writings.

Perhaps the sentence preceding should be rendered, "and shall give *himself* the daughter of woman, *he* corrupting (polluting, defiling, or spoiling) her."

VERSE 18. After this (the aforesaid operations) shall HE turn his face (turn his mind, or change the scene) unto the ISLES (observe it is the plural number), and shall *take many* (see the former part of the 9th chapter of Revelations) but (the word *but* evidently means a break in, or a change of, the vision) a *prince* for his own behalf, (or his *own* interest—not anothers) shall cause the reproach (the disgrace) offered (attempted) by him to CEASE (to be done away, which now the memorable, *uncorrupted* and *virtuous* 364 has completely verified); without his own reproach (independent of that reproach) HE shall cause it (the reproach, or a reproach) to turn upon him.

The reproach, or the infamy of adultery, still "turns upon him." Sutherland, Clarke, and Carey, are living witnesses to the truth of the *reproach* in the prophecy, and which he abso-

lutely confirms in his letter to the House of Commons, and upon the "*honour* of a PRINCE," ("a PRINCE for his own behalf") denies the rest! The letter therefore, taken along with the *holy* and *disinterested* majority, explains the difficult passages.

VERSE 19. Then (at the same time) *he* shall *turn* his face *towards* the fort of his own land: (which probably means an attempt to prevent the measure being carried into execution) but he shall stumble, (that is, greatly err in his judgment and conduct) and fall (fall from his station), and not be found (to act.)

VERSE 20. Then (at the same period) shall stand up in his estate (or in his situation) a raiser of taxes (which is now found to be Sir David Dundas: he then in two cases bears a part in the prophecy; first by *paying* a proportionable share as an individual, and secondly by *receiving* certain emoluments as an officer in the army—he therefore in the strict sense of the words is a *raiser* of taxes) in the glory of the kingdom (that is when the kingdom boasted of its great *power*): but *within* few days (a comparatively short time afterwards, a temporary, or short intervening period) he shall be destroyed (be deprived of his situation) neither in anger nor in battle (not from displeasure, or by any violent means).

Now the Jubilee on the 25th of October, 1809, particularly in the "great" and "holy" City, is a proof that Sir David held his situation "in the glory of the kingdom," or when it BOASTED of its great power.

A form of prayer was connected with the said Jubilee, composed by a constituted and established *Arch* Bishop, which prayer was ordered to be read " in all churches and chapels, on the 25th of October, 1809, being the day his Majesty began *his happy reign*!!"

O Almighty Father lay not *this* to our charge as a national act. I trust no additional punishment will be inflicted upon this country for the duplicity of the action.

Now an after rejoicing upon the conclusion of the fiftieth year, and at a period when his Majesty and the whole of the family were in the greatest affliction for the then most lamentable situation of his youngest daughter, whose desirable dissolution took place a few days afterwards. *Here* is a " sign of the times," and upon the very *face* of it. My Master says " An *evil* and *adulterous* generation seeketh after a sign." Can we in this generation have a stronger one? and I particularly advert to the *ring scene* and its consequences. Reflect religiously and seriously upon the *then* and *now* state of the parties; and as Christians bring your reflections *home*. O Britons! Britons! *have* you no reflections?

VERSE 21. And in his estate (the former person's situation) *shall* stand up a VILE person, (the word does not require explanation) to whom *they* shall not give the *honour* of the kingdom, (meaning that he is not *honoured by those* who are acting for the kingdom, and who probably will impose upon him certain restrictions, and a military council) but he shall *come in* (again, and

be appointed to his former situation) peaceably (without any tumult, anarchy or disturbance), and OBTAIN (gain, or procure) the KINGDOM (its rule) by flatteries.

Flattery is an endeavour to sooth and please, or appearing to comply with the humours and designs of others. And observe, that *he* "obtains the kingdom by flatteries" *after* he has "come in peaceably."

VERSE 22. And with the *arms* of a flood (or a flood of arms, or great commotions, which I judge to be foretastes, signs, or anticipations, of the third vial. See the 16th chapter of Revelations, 4th, 5th, and 6th verses) shall *they* be overflown (probably meaning overthrown) from before him (or not in his presence); and shall be broken (disjointed or divided): yea also the Prince of the Covenant.

It is evident by the above passage that a Prince had *then* entered into a covenant, "league," or agreement, (not "a Prince for his OWN behalf"). The passage certainly portends great calamities, and means that *they*, and the *Prince of the Covenant*, (the Prince of the covenanted regency) will be divided, or separated at the time when there are great commotions, or "with the arms of a flood."

VERSE 23. And after the league (covenant or agreement) made with him (which I judge to be the article entered into for the regency) he shall work *deceitfully*: for he shall *come up* (or rise up into a higher situation) and shall become *strong* (or powerful) with a small people.

Meaning *they* will be a SMALL NUMBER of *the people who* particularly advocate his cause.

My readers cannot but recollect a former intended regency: *we* are fond of precedents; that, or a similar one, will probably be adopted. The agreement is called a *holy* covenant in other parts of the prophecy, perhaps in consequence of a solemn oath. After verses up the 40th, must be duly considered as events occur, they will be found to elucidate a regular series of internal transactions.

It must be remembered that the word "chittim" in the 30th verse, is an appellative, or a whole: the passage therefore probably means that "the ships of *the whole world* will come against him."

Examine the 27th and 29th verses in respect to action and time.

VERSE 40. And at the time of the end (so often mentioned, and which I judge commences with the commencement of the regency) shall the King of the South push at HIM: and the King of the NORTH (I suppose by having well considered the former part of the chapter, the Kings of the North and the South are granted to be the kings, or kingdoms of France and Spain) shall come against HIM like a whirlwild, (all around, in every direction) with chariots, and with horsemen, and with *many ships:* and he shall enter into the *countries*, and shall OVERFLOW and PASS OVER.

VERSE 41. *He* (or a power from him) shall enter also into the GLORIOUS LAND, (the land of Israel, or the Holy Land) and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief (the greatest part) of the children of Ammon.

In examining the ancient maps it appears probable that the army in their march to India may skirt the land of Ammon, and not enter Edom and Moab, which are situated too much to the right. For which see Stackhouse's Ancient and Modern Atlas.

VERSE 42. *He* shall stretch forth his hand also upon the countries: and the land of EGYPT shall not escape.

The present situation of Turkey may probably lead to the fulfilment of this part of the prophecy, and "to the ruin of the Ottoman Empire."

VERSE 43. But *he* shall have power over the treasures of gold and of silver (wealth or riches accumulated, which *he* will have *power* over), and over all the precious things of Egypt: and the Lybians, and the Ethiopians shall be at his steps.

That is, following his actions, or conduct, or treading in his steps. See the situation of Lybia and Ethiopia, in Stackhouse's Ancient and Modern Atlas.

VERSE 44. But tidings out of the east (east both from France and Italy, which I judge to mean Turkey, or the Ottoman Empire,) and out of the north, (north from France, which is Great Britain,) shall trouble *him*, therefore *he shall go forth* with GREAT FURY (an impatient desire, or great animosity) to *destroy*, and UTTERLY (completely) to make away many.

He will be a means utterly to make away, or to subvert the Ottoman Empire.

VERSE 45. And he shall plant (or fix) the *tabernacles* of his palaces *between the seas* in the *glorious holy mountain.*

A strong ironical figure: (see the mountain in the 45th verse of the 2d chapter) yet *he* shall come to his end (his appointed time) and none shall help him.

CHAPTER XII.

And at that time (the "time of the end," as in the 40th verse of the preceding chapter) shall Michael (the same Michael as in the 7th verse of the 12th chapter of Revelations) stand up (or be appointed) the *great Prince* (in the 13th verse of the 10th chapter, he is called "one of the *chief princes*") which standeth for the *children* of *thy* people (the children of Israel): and there shall be a time of trouble (or great afflictions) such as never was since there was a nation even to that same time (greater distress than was ever known in a nation prior to that time): and at *that* time thy people (the Jews—the people of Israel) shall be delivered (meaning that at that period of time the Jews' restoration would be effected), every one that shall be found written in the book. (See the 7th chapter of Revelations.)

What a number of repetitions of a particular period of time in this single verse, and how strongly it corroborates the expressions of John in the 12th chapter of Revelations. Michael and his angels fought *against* the DRAGON, and the dragon fought, and his angels. (See the 13th *chapter of* Revelations.)

VERSE 4. But thou, O Daniel, shut up the words, and seal the book, *even* to the *time of the end:* many shall run to and fro, and knowledge shall be increased.

Which I apprehend means, that the book would not be revealed, or explained, till the "time of trouble" takes place, as mentioned in the first verse: and that there would be great confusion in running backwards and forwards, with an increased perception, or an improvement of the understanding.

VERSES 5, 6, and 7. Then I, Daniel, looked, and behold, there stood other two, the one on *this* side of the bank of the river, and the other on *that* side of the bank of the river. And one said to the man clothed in linen, which was *upon* the waters of the river, how long shall it be to the end of these wonders? And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever and ever (see the 6th verse of the 10th chapter of Revelations) that it should be for a time, times, and a half; and when he shall have *accomplished* to *scatter* the power of the *holy people,* all these things shall be accomplished. (Refer to the former part of the last verse in the preceding chapter.)

This scene of the serious drama is of course upon the middle of the river, from the words "this side" and "that side of the bank of the river." Let the three verses be accurately examined, and compared with the 10th and 11th chapters of Revelations.

VERSES 8, 9, and 10. And I heard, but I understood not (was not permitted to understand). Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed *till* the time of the end.

Not revealed; or the closed, and sealed words not opened till the period takes place, which period is the commencement of the dreadful forty-two months, or three years and a half.

VERSES 11, and 12. And from the time that the daily sacrifice (see the 8th chapter) shall be taken away (which means a destroying, or taking away the corruptions of christianity) and the abomination (wickedness) that maketh desolate (or causeth destruction) set up (the period fixed, or finished) there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh (or whose stay on earth is prolonged) to the thousand three hundred and five and thirty days.

I judge these two portions of time in Daniel, as well as the one thousand two hundred and threescore days, or forty and two months, or time, times, and half a time (three years and a half) mentioned in Revelations, to be literal; therefore the verses in this chapter must be accurately examined and compared with the parellel passages in the 11th, 12th, 13th, and 14th verses of the 8th chapter.

Bishop Newton in his Dissertation on the Prophecies strangely perverts the literal expressions; read that part of his work, as it ought to be, "days" and it will greatly elucidate my "Little Book."

There are some expressions by the Prophet of Nazareth strongly applicable to the foregoing, given by Matthew and Mark. (See the 24th chapter of the former, and the 13th of the latter.)

Before the chapters that I have mentioned are read, refer to the 14th verse of the former, and the 10th verse of the latter. It is probable the "gospel" through the various means used, is NOW "published among all nations." The verse in Matthew closes with—"and *then* shall THE END COME."

When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the *holy place*, (whoso readeth let him understand) (from Mathew.) But when ye shall see the abomination of desolation, spoken of by Daniel the Prophet, standing where *it ought not*, (let him that readeth understand) (from Mark.) Immediately after the tribulation of those days, &c. (from Matthew, see remarks upon the latter part of the 12th chapter of Daniel,) but in those days, &c. (from Mark.) See likewise the 6th, 7th and 8th verses of each chapter, and the 21st chapter of Luke. "And Jerusalem shall be *trodden down* of the Gentiles until the *time* of the Gentiles be *fulfilled*." (A decree of the Almighty accomplished) 24th verse. Reflect with seriousness upon the four next verses.

VERSE 27. And *then* shall they see the *Son of* MAN coming in a cloud, with power and great glory. (Compare this verse with the 7th verse of the 1st chapter of the Revelations.)

VERSE 28. And when *these* things begin to

come to pass, then look up, and lift up your heads, for YOUR REDEMPTION draweth nigh.

The Prophet was speaking to the Jews.

Attend and be *obedient* to the words of the parable in the concluding part of the chapter.

VERSE 31. THE KINGDOM OF GOD (or the power of the Almighty) IS AT HAND.

VERSE 32. This generation (this age, time, or period of Christianity) shall not pass away (will not have an end, or will exist) till ALL be fulfilled.

Read the 37th chapter of Ezekiel, from the 21st verse, and examine with great care the remaining chapters of the prophecy. Compare the 39th chapter from the 17th verse to the end, with the four last chapters of Revelations, beginning with the 17th verse of the 19th. Likewise read the eight first verses of the 23d chapter of Jeremiah. I quote two, the 5th and 6th, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall *reign* and *prosper*, and shall execute *judgment* and *justice* in the earth: *In his days* Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

"Set thine heart to understand."

"Can ye not discern the signs of the times?" I believe this to be the æra for the fulfilment of the above prophecy, and preparatory to the 1000 years of happiness.

What may not the repeated meetings of the *Grand Sandhedrim* at Paris be productive of?

and though Napoleon Bonaparte is A—bad—on, yet he is not like some others, (see the 13th and 14th verses of the 16th chapter of Revelations) a religious bigot and an intolerant persecutor.

"Whilst all the known world were *idolaters* by ESTABLISHMENT, the Jews alone were UNITARIANS upon system."

I might have made many other quotations from the visions of Daniel, but as it was my intention to have this a "Little Book," I leave them to time and future expositors—the key is produced, give a further opening to the Sacred Casket.

I close this part of my introduction with a few passages from the 20th chapter of Revelations.

VERSE 4. And I saw (the mind cannot be seen) the souls (souls in various parts of the Sacred Writ are mentioned as bodies, and bodies as souls) of them that were beheaded (or in any way put to death) for the *witness* of Jesus, and for the word of God (that is witnessing, or being firm in testifying to the truth of the gospel dispensation), and they ("that were beheaded," or in any way put to death) *lived* (were reanimated) and reigned with Christ a thousand years.

There is nothing said here or elsewhere, of a separation of soul (the intellectual part of man) and body; *they* in their perfect state as human beings were to be restored and raised to "live and reign with Christ a thousand years."

Let it be remembered upon this passage, that *the whole* "man" was crucified; that the whole

"man" was buried; that the *whole* "man" was raised to life again; and that "after the Lord had spoken unto them, *he* was *received* up into heaven, and sat on the right hand of God."

Take my great and now exalted Master as he *was*; as he IS; and as he is TO BE: and then the most excellent of systems will be freed from its corruptions.

Read the whole of the 4th verse, and see who "they" *are*, and who *they* are "not."

VERSE 5. But the *rest* of the dead lived not again until the thousand years were finished, this is the first resurrection.

How strong the expression. Can any believer in the Prophet doubt of a first resurrection of those who have sealed the truth with their blood?

VERSE 6. Blessed and holy is he that hath part in the *first* resurrection: on such the second death hath *no* power (meaning that death hath no power over them a second time) but they shall be priests of God and of Christ, and shall reign with *him* a thousand years.

There can be no mistake about the four last verses of the chapter, they evidently explain a general resurrection, and "ACCORDING TO THEIR WORKS."

REVELATIONS, CHAPTERS IX. X. XI. AND XII.

The bottomless pit mentioned in the first verse, second verse, and the eleventh verse of *this chapter*, and likewise in the seventh verse

of the eleventh chapter, meaneth the sea: and "there arose a smoke out of (or from of) the pit as the smoke of a great furnace: and the sun and the air were darkened by reason of the smoke (from) of the pit." (The 2d verse of the 9th chapter.)

Mr. Wakefield's translation of the three first verses is as follows: "And the fifth angel sounded his trumpet: and I saw a star *fallen* from heaven to the earth. (Or an earthly luminary appointed by the God of Heaven: refer to the 10th and 11th verses of the 8th chapter). And the *key* of the pit of the *bottomless deep* was given to *him*: and *he opened* the pit of the *bottomless deep*, and a smoke came up out of (from of, or appearing to come out of) the pit like a smoke of a great furnace; and the sun was darkened, and the air by this smoke from the pit. And locusts came *out* of the smoke *against* the earth: and a power was given them like the power of *the scorpions of the earth.*"

I have given a few words in italics in order to corroborate my opinion that the expressions mean the sea. The verses may likewise have another and more particular meaning in respect to the OPENING (opening signifies being free, or unconfined) of the "BOTTOMLESS DEEP."

The words "from heaven" here, and in other places must mean a power proceeding from, or appointed by the God of Heaven,

I shall frequently quote Mr. Wakefield's translation, it being allowed to be an accurate one.

The passage in the 2d verse, "and there arose a smoke *out* of the pit," may have a reference to *submarine* navigation.

The account given by St. Aubin some years ago, cannot but be had in remembrance: I would have transcribed it, but being too long for my "Little Book," I only give you the conclusion.

"But who can see all the *consequences* of this discovery, or the improvement of which it is susceptible? Mr. Fulton (an American) has already added to his boat a machine, by means of which he blew up a large boat in Brest; and if by future experiments, the same effect could be produced on frigates or ships of the line, what will become of maritime wars, and where will sailors be found to man ships of war, when it is a physical certainty that they may every moment be blown into the air by means of a Diving Boat, against which no human foresight can guard them."

See likewise Morse's American Geography, page 231.

A later translation of the New Testament than Mr. Wakefield's, has the 1st and 2d verses as follow: "And the fifth angel sounded his trumpet, and I saw a star fall from heaven, and to him was given the key of the *entrance* of the deep pit. And he opened the *entrance* of the deep pit, and a smoke came out of the *entrance*, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the *entrance*."

VERSE 4. And it was commanded them (the aforesaid locusts that had the power of scorpions) that *they* should not hurt the *grass* of the *earth*, neither any *green thing*, neither any *tree*: (*refer to the* 3d verse of the 7th chapter) but

ONLY those men which had not the seal of God in their foreheads.

Which means that "those men" were not approved of by the Almighty, or that they were wicked, and had no fear of God before their eyes. Not being sealed, is a strong figure for disapprobation.

Remember, it is *upon* the *bottomless deep*, the sea—the second vial. The locusts which have the *power of scorpions* are not to "*hurt* the *grass* of the *earth*," &c. but "*only those men*." There can be no mistake respecting the passage; for it is well known that there are not any body of "*men*" more directly blasphemous than English sailors.

VERSE 5. And to them (the assailers) it was given (Mr. Wakefield has it "allowed," or permitted by a Divine Being) that they (the assailers) should not *kill* them, but that they (the assailed) should be tormented five months: (or by means used, afflicted for that period) and their torment was as (in the same degree, or producing the same effect), the torment of a scorpion, when he striketh a man.

See in a good Natural History the *different effects*, arising from the stings of different scorpions.

VERSE 6. And in *those days* shall men (the assailed) seek for death, and shall not find it; and shall desire to die, and death shall flee from them.

Oh! how dreadful must be the state of man, for it will be like the torment produced by a scorpion, and that continued for the space of

five months, and caused by operations of the first and second vials.

VERSES 7, 8 and 9 are strongly applicable to ships having "heads," (the figure is placed upon the head of the ship) "crowns," "faces," "hair," "teeth," and "breastplates of iron:" and the sound of their wings (sails) was as the sound of chariots of many horses running to battle.

VERSE 10 is nearly a repetition of the fifth, with the addition of their having "stings in their tails"—leaving a sting behind them; the effect of which will be as "noisome and grievous a sore" as that produced by the sting of a scorpion.

VERSE 11. And they had a KING over them (of course an human being) which is the *angel* (an ordained power) of the bottomless pit, (deep) whose name in the Hebrew tongue (or language by which a thing or name is mentioned, merely to denote comparison, such as parable, metaphor, allegory, &c.) is Abaddon, but in the Greek tongue (or language, where a word, a letter, or a part is wanting (the italics in the scripture are substituted for that purpose) and must be added to make the sense or sentence complete) hath his name Apollyon.

My readers must therefore put an N to the name and they will find it to be Nap - - - and they must recollect it is a changed one; the first name was A-bad-on (the first name in the verse is his *character* the second is his christian name). How peculiar that the comparison should be in the English dialect, and how common is the

expression for a despised character. He has been generally stigmatized as a A-bad-on by the inhabitants of this island, perhaps there never was a human being ever more so. For the justness of the above explanation read Reeves's Important Considerations, sent "to the officiating minister of EVERY parish in England." Or an History of the French Consulate under Napoleon Bonaparte by W. Barre, printed for Thomas Hurst Paternoster-row, which is more diffuse than the former: a book containing upwards of 500 pages made up of assertions, illiberal language, and scurrility. (And again for "assertions, illiberal language, and scurrility" read the "*Secret* History of the Cabinet of Bonaparte, by Lewis Goldsmith," which must be compared with his book of the "Crimes of Cabinets." O thou all-powerful "Image," or thy substitute in old rags converted into paper!!) Likewise see an official note to the Spanish Deputies where the minister brands Napoleon Bonaparte with the title of "ATROCIOUS (A-bad-on indeed) Usurper of France."

I now quote part of a paragraph from a certain paper delivered on Wednesday the 21st June called the Speech. "The *atrocious* and *unparalleled* act of *violence* and *treachery* by which the Ruler of France attempted to surprise and enslave the Spanish Nation," see the document; compare that, with the note to the Spanish Deputies and—"Think."

Mr. Wakefield gives the following explanation upon the eleventh verse in italics, "*that is a destroyer.*" It must be remembered that these

are enigmas, how peculiar that the "name" should finish the first woe, if the name had been complete, it would not be a riddle: there would then be no occasion for elucidations, expositions, interpretations, &c.

Reflect upon the words "locusts" and "scorpions" in the third verse, and read the latter part of the fourth, and the two succeeding ones with the greatest attention. Compare the first and the last verse of the woe; ponder upon the three peculiar monosyllables in the former one, and be wise.

It is therefore evident by those two verses what country it proceeds from, and by the intervening ones it is seen what country they will come "against." Probably the two first vials, those upon the "earth" and the "sea" (and which are comprehended in the first woe), may for the space of the five months mentioned be in their greatest violence: my opinion respecting the first is authorized by the dreadful expressions in the sixth verse, which are descriptive of famine, and a "noisome and grievous sore," and the latter by "the smoke of the bottomless pit," their being in number as "locusts," and the very strong representation of ships "prepared unto battle." "And the sea became as the blood of a dead man." Rev. xvi. 3.

VERSE 12. One woe is past (which appears to include the two first vials, the "earth" and the "sea") and behold there come two more woes hereafter.

VERSE 13. And the sixth angel sounded, (which announces the commencement of the

second woe) and I heard a voice from the four horns of the golden altar which is before God.

VERSE 14. Saying to the sixth angel which had the trumpet, *Loose* the four angels (or powers) which are bound in the great river Euphrates.

VERSE 15. And the four angels (or powers) were *loosed*, which were *prepared* for an hour, and a day, and a month, and a year, for to slay the third part of men. (See the viii. chap. and 8th verse of Daniel.)

The two last verses have a direct reference to the sixth vial. Mr. Wakefield has it: "So the four angels who were *ready*," that is *prepared* for an hour, and a day, and a month, and a year, *for to slay* the third part of men.

Mr. Wakefield has the 16th verse. And the number of the armies of the horsemen was many hundred thousand.

The war in India, when the attack is made from that quarter (the Euphrates) may probably continue for the time mentioned by John.

From the subsequent verses of the chapter it appears that the carnage must be dreadful. "And out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire and by the smoke and by the brimstone which issued out of their mouths."

Nothing can be more descriptive of cannon, fire-arms, and their effects.

It must be recollected as a corroboration of my opinion that the natives of India are idolaters. "And the *rest* of the men (the other part) which were not killed by these plagues, yet

repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk. (See the 20th verse.)

CHAPTER X.

VERSE 1. And I saw a mighty angel (or a powerful messenger) come down from heaven, (or appointed by the God of heaven) clothed with a cloud, (or surrounded by a cloud) and a rainbow was upon his head, (a luminous appearance upon his head) and his face was *as it were* the sun, (indicating *light* or warmth) and his feet *as* pillars of fire:

The two expressions may signify that his face and his feet were upon a glowing heat, or it may be a visible phenomena.

VERSE 2. And he had in his hand *a little book, open:* (a literal expression) and *he set* (of course a personal action) his right foot *upon* the sea, and his left foot *on* the earth.

Which means that the angel, or messenger was stationary "upon the waters of the river." See the 12th chapter and 6th verse of Revelations. And it may be a strongly figurative operation, as representing a maritime and a continental power; his *right foot* upon the former, and his left foot on the latter.

VERSE 3. And cried with a LOUD VOICE, as when a lion roareth (the angel, or messengers'

voice represented *as* the roar of a lion, causing or producing terror and dismay), and when he *had* cried, seven thunders uttered their voices.

VERSE 4. And when the seven thunders *had* uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, seal up those things which the seven thunders uttered, and write them not.

Which means that there were seven distinct rolls of thunder, but no distinguishable expression so as to be wrote down.

VERSE 5. And the angel (or messenger) which I saw *standing* upon the *sea* and upon the *earth*, lifted up *his* hand to heaven.

Which must be a personal action; see the 7th verse of the 12th chapter of Daniel.

In the latter part of the 6th verse, the angel (a witness or messenger appointed by God to perform his will) sware by him that liveth for ever and ever, that there should be time no longer. Mr. Wakefield has it "no longer delay."

VERSE 7. But in the days of the voice of the seventh angel (or messenger), when he shall begin to sound, the mystery (the hidden design) of God (should be finished, should have an end, or should be explained in the vision) as he hath declared to his servants the Prophets.

Which alludes to the time of the end so often mentioned. See the five last verses of the next chapter.

VERSES 8, 9, and 10. And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is *open*

in the hand of the angel which *standeth upon the sea, and upon the earth.* And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey; And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

The expressions in the three preceding verses, means that a "Little Book," or a small publication, would be read with eagerness, as if they were "eating" or devouring it; and that during its first perusal, having had but a slight discernment of it, or just tasting it, *before* their serious reflections took place, it would be found "sweet," luscious, or alluring: but when properly digested, and *attentively considered* it would be found "bitter," nauseous, or unpleasant.

VERSE 11. And he said unto me, thou must prophecy again (that is after the afore-mentioned time) before many peoples, and nations, and tongues, and kings.

The latter part of this verse, and the 9th verse of the following chapter; "And they of the people, and kindreds, and tongues, and nations" have a direct allusion to the 7th verse of the 13th chapter, the 6th verse of the 14th chapter, and the 15th verse of the 17th chapter.

CHAPTER XI

The city in the 2d verse of this chapter is a Gentile city which is to be *trampled upon* for "forty and two months."

VERSE 3. And I (the Lamb) will give power (a power which I have received) unto my two witnesses (two human beings bearing witness to the truth of the Christian dispensation), and they shall prophecy a thousand two hundred and threescore days (forty and two months) clothed in sackcloth. (A course linen garment, emblematical of mourning.)

This verse and the preceding one must be compared with the 5th verse of the 13th chapter, and other parts of the prophecy; I have not a doubt of the time mentioned being literal, for I cannot see how it should be taken in any other manner.

Compare the 4th verse of this chapter, with the four last verses of the 4th chapter of Zachariah.

Mr. Wakefield has the latter part of the 4th verse "which *stand upon the earth* before God."

The fifth verse differs in some degree in the two translations, the old one has it: "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."

Mr. Wakefield's is as follows: "And if any man *design* to hurt them (the witnesses) fire is-

sueth from their mouths, and eateth up their enemies, and whosoever shall *wish* to hurt them, he must be killed thus."

The passages mean, that during the forty-two months, or until their testimony was finished, which is to continue for that period; *they* would be under the immediate protection of the Almighty: and perhaps the "fiery indignation" of the Supreme visibly manifested. (See 27th verse of the 10th chapter of Hebrews.)

The 6th verse has a strong reference to the vials.

The metaphorical beast which is to "*overcome* and *kill* (or cause to be killed) the witnesses," in the 7th verse, and which ascends "out of the bottomless pit," (or, according to Mr. Wakefield, out of the bottomless deep), is certainly the same as the first beast in the chapter, and 13th as in the 8th verse of the 17th chapter.

The great city mentioned in the 8th verse of the 11th chapter, must be the same as the "great city" mentioned in the 19th verse of the 16th chapter. It is in the former place called "spiritually (that is by the city representing in its spiritual state the two following places in filthiness, lust, and idolatry, and every species of wickedness) SODOM (the annals of Great Britain cannot produce a period whenever the vice of Sodomy was more prevalent), and EGYPT (Egyptian wickedness) where also our Lord was crucified (crucified afresh). Yes, my exalted Master, great were the cruelties inflicted upon thee, yet they were returned with

—"Father, forgive them, they know not what they do."

I have just read the following in a public paper for the 11th of January, 1810, being part of a confession made by Taylor, the Surgeon of a ship of war, to the Chaplain, prior to his execution for an unnatural crime.

"Sir,—This crime is more general than you are aware of—there *is a society formed for the practice of it!* AND BELONGING TO IT ARE SOME MEN WHOM THE PUBLIC LOOK UP TO!!"

In the "*Holy City*" a "*Society*" was detected, and twenty-three individuals seized on Monday the 9th of July, 1810, and taken to the office in Bow-street for examination: the account given respecting them in the public papers is awfully alarming. The various disgraceful exhibitions of the "monsters" or "wretches," as they are called, have had no effect in checking and preventing the crime, for other societies of Sodomites have been detected in the *holy city*.

Esdras says (second book 5th and 7th) that the "Sodomitish *sea* (or the sea of the Sodomites) shall cast out fish."

"A shoal of about 500 whales were lately *cast out of the sea* upon one of the Orkney Islands; many of them measuring from twenty-five to thirty feet." (The News for September 23d, 1810).

Part of the five subsequent verses will appear inexplicable; for it will be said how can two human beings be "three days and a half dead, and the

spirit of life from God enter into them?" If indeed literally so, it must be a most astonishing miracle. Nothing is impossible with the Divine Being: His power is commensurate with his intentions. "Why should it be thought a thing incredible with you that God should raise the dead."

There is nothing in these verses that indicates a disunion, or disruption of soul and body. In the 11th verse "the spirit of life from God entered into them;" which can only mean a power from the Almighty to raise them from death unto life.

In the 10th verse the people "make merry" "because these two prophets (or witnesses) tormented them that dwell on the earth," which means that the people rejoiced because the witnesses that tormented them were dead: but in the 11th verse, *after* "the spirit of life from God entered into them, and they stood on their feet;" "great fear fell upon them (the people) which saw them."

I cannot see these passages in any other light than as strictly literal.

VERSE 14. The second Woe is past, and behold the third Woe cometh quickly.

I apprehend the second Woe to include the third, fourth, fifth, and sixth vials, particularly by the passage in the 14th verse of the 9th chapter, which is evidently the sixth, and I judge includes the other three: the sixth is explained by the 12th verse of the 16th chapter. The remaining and very awful verses of the chapter is when the "seventh (and last) angel

sounded," and is comprehended in the seventh vial, and the third Woe—the dreadful expression "it is done," and goes on to the finishing of the prophecy, or the conclusion of the time "appointed," or "the time of the end;" and by attentively reading the five verses they must be seen to allude to the restoration of the Jews, (refer to the 7th verse of the 10th chapter) respecting "the voice of the 7th angel which is to finish the mystery (or hidden design) of God."

CHAPTER XII.

This chapter principally applies to the dismemberment of America from its parent Great Britain, and to Ireland. The first is Britannia, a woman clothed with the sun (a dazzling blaze of power), and the moon (America—a *single* satellite) *under her feet* (then trampling upon) and upon her head a crown of twelve stars. Meaning that the "woman" was dignified with a crown containing twelve stars, which twelve stars were Britannia's *twelve* satellies, or colonies. "The first deputation to Philadelphia, consisted of twelve stars, or colonies charged with a defence of their rights and interest." And the present existing constitution was "signed also by all the delegates which were present from *twelve* States (or stars) on Monday, September 17, 1787."

"*She (Britannia,* or the woman) being with

child" in the second verse, "cried travailing in birth and pained to be delivered;" means that the woman, or mother, was in great distress in consequence of her burdens, or difficulties, and wished to have relief from her colonies, or stars; they not granting that relief her labouring pains continued, and in the end a MAN CHILD was "brought forth."

The *red* dragon (or *warring* dragon,) in the third verse *having* (or holding) seven heads and ten horns" cannot be mistaken (see the 17th chapter); neither can the meaning of his "tail" (the lowest, the hinder part that hangs upon him) be misconceived in the former part of the 4th verse. And it must be remembered that the "tail *drew* (or was descriptive of drawing) the *third part* of the stars of heaven (the people), and did cast them (the people) to the earth" (degrade, vilify, abuse, and trample upon them. See a note to the middle clause or the second verse of the 13th chapter). The passages therefore can only mean that the people were brought into an abject state of submission, and that the dragon draws or rules the tail, or the third part of the constitution.

The latter part of the said 4th verse, signifieth that by the power or instrumentality of the DRAGON the *child* was *caused* to be separated from its parent.

VERSE 5. And she (Britannia, the parent, or mother) brought forth (or produced) a *man child* who *was* to rule all nations with a rod of iron (be particularly strong and powerful): and *her* child was caught up unto God, and to his throne.

Which means that the child was preserved by the power of the Almighty.

VERSE 6. And the woman *fled* into (or took refuge in) the wilderness, where she hath a place prepared of (or appointed by) God, that they should feed her there (support, or preserve her) a thousand two hundred and threescore days.

The passage means that the child, or the seed of the woman would be fed, preserved, or protected in the wilderness, during the calamitous time mentioned here, and in various parts of the prophecy.

From the 7th to the 13th verse is Ireland. Her situation has been dreadful for some years, her sufferings therefore were "signs of the times," and foretastes, or warnings of the calamities she is to undergo. See the 7th, 8th, and 9th verses. The Michael in the 7th verse is the same Michael so frequently mentioned by Daniel.

There is a Michael spoken of by Jude, whom he styles "the archangel," or a chief instrument empowered by the Supreme to execute his decrees. Read the Epistle with care, as an introduction to, or immediately preceding, the Revelations; particularly from the 14th to the 20th verse.

The Dragon in the former part of the chapter is the same Dragon as in the after chapter, and in other parts of the prophecy (see remarks upon the 2d verse of the next chapter): he is in this a red, or bloody one, being much engaged in war.

It is evident by reading the various passages where the serpent is mentioned that he is the same animal as the Dragon.

Whenever the words "in heaven" are mentioned, as in the 7th, 8th, and 10th verses and other places, the passages mean an operating power proceeding from, or directed by the God of Heaven.

VERSE 9. And the great Dragon was *cast out*, that old Serpent, *called* the Devil, and Satan ("the Devil" and Satan, "is the principle of moral evil personified") which deceiveth the whole world: he was *cast out* unto the earth (or degraded) and his angels (his associates, or those connected) were *cast out* with him.

See in the 13th verse, that when *he* is "cast out unto the earth" how he persecutes the WOMAN which brought forth the man child.

"The blood of the Lamb"—"the word of their testimony," and "their not loving their lives (Mr. Wakefield has it "expose their life") unto the death," in the 11th verse, means religion—an explicit declaration, or a solemn oath, and dreadful and terrible perseverance, even unto death; it has a strong allusion to the most calamitous parts of the third vial. How strongly this 11th verse points out the situation of Ireland, where, perhaps, four parts of the people are hostile to a system of religion imposed upon them. Let the inhabitants of Great Britain take care that the blood of the Lamb do not stain their garments. The Lamb of God was no *persecutor*. Persecution is the consequence of establishments, in this case no one can doubt

it; but the meek and virtuous Lamb says, "My kingdom is not of this world, I came not to *destroy* men's lives but to save them." Read the former part of the 11th verse, I have not quoted it, neither the preceding one, the passages taken in connection are self-obvious.

The decision in the House of Commons, and in the House of Lords, in the eventful year 1810, has decided the "Catholic Question." I quote the concluding passage of a speech made in the former one, on Friday the 25th of May. Mr. Ponsonby "pledged his reputation with the House, that should the Government of this country persist in the line of conduct they had adopted towards the Roman Catholics of Ireland, either in his Majesty's reign, or in that of some of his predecessors, such commotions would arise in that country as would either reduce it to a heap of ruins, or for ever break its connection with England." Compare the speech with the two prophetic verses as before mentioned—the 10th and 11th of the 12th chapter of Revelations.

Let it be remembered that in another case "persceution has been the cause of Establishments," for a Clergyman of the Establishment a STONE CUT OUT OF A MOUNTAIN, (refer to the prophet Daniel, and do not forget Britannia's Hierarchy; and observe that *he* did not cut *himself* out) was degraded by Dr. Porteus, Bishop of London, (who, as a branch of what is called the *Upper House*, has a dragonic power both spiritual and temporal) attended by his Dean, Chancellor, &c. at the Consistory Court,

Doctors' Commons, on the 20th of May, 1808, for preaching and publishing "ERROR, AND MAINTAINING HERETICAL DOCTRINE," and it was for him (the said criminal, said Sir John Nichols) either to recant or submit to the *sentence* which the LAW had *provided* for such an offence. The offender against the *Establishment* said he was answerable to GOD, and to *him alone;* and when sentence was pronounced exclaimed "God's will be done."

Another *strong* "sign of the times."

Ye believers in Christianity read the following:

I am the way the truth and the life.—John xiv. 6.

Britons have now been stimulated into a rage for giving assistance to Spain and Portugal, the people of which countries are the most superstitious and bigotted Catholics in Europe. What a religious absurdity, and inconsistence; history cannot produce its parallel; our own Catholic subjects are persecuted, while we, as protestants, are advocating the cause, and supporting the errors of the Church of Rome!!

The 14th verse is nearly a transcript of the 6th verse. There was *given* to her two wings of a great eagle (the arms of America, are two wings of a great eagle, the body being hid by a shield, whereon are the stripes of the union) that she might *fly* into the wilderness (America was literally a wilderness) from the face of the serpent.

VERSE 15. And the serpent cast out of *her* mouth (Britannia's mouth) water as a flood *after* the woman, that *he* (the serpent) might cause her to be carried away of the flood.

Which signifies that she (America) might be subdued, or brought to submission by means of a flood of arms floating on the surface of the water.

VERSE 16. And the earth (Continent) *helped* the woman, and the earth (a Continental Power) opened her mouth (was free and open in giving assistance) and swallowed up the flood (of arms) which the dragon cast out of his mouth. Or in other words, that the Continent was the cause at first of the child's being separated from its parent, and afterwards that the earth, or a Continental power, delivered the child from the power of the dragon.

Take notice of the distinction there is between the woman and the serpent or dragon, both here and in other parts of the prophecy.

VERSE 17. And the *dragon* was *wroth* with the WOMAN, and *went* to make *war* with the *remnant* of her *seed*, which keep the commandments of God, and have the testimony of Jesus Christ; and remember that by the 14th verse, "she (America) is to be nourished (supported, or preserved) for a time, and times, and half a time from the *face* of the serpent." The period of time so often mentioned.

America was the child of Great Britain, "When I was a *child* I spake as a *child*, I understood as a *child*, I thought as a *child*, but when I became a MAN, I put away childish *things*."

Compare the latter verses of the chapter with the former part of it, and a short interpretation will be, that Britannia's offspring being persecuted fled into the wilderness, from the face of the serpent, and in time became an independent nation: that the DRAGON, or serpent, was wroth (angry, displeased, or provoked) with the WOMAN, and went to make war with the *remnant* of *her seed;* and that, at an after period, America was to be particularly strong and powerful, so as to rule all nations with a rod of iron.

America has a wise and well-formed constitution, left open for amendment, as circumstances occur; every *comfort within* herself for happiness, and no state religion, or dragonic power, (for by the 9th section of the first article of their constitution it is enacted, that "No title of nobility shall be granted by the United States:") they may therefore be a great people, if they will but be good.

No after remark need to be made on this part of the elucidation, circumstances do but too strongly evince its accuracy. The approaching war with America has probably been greatly accelerated by the death of Pierce, a war that will "pierce us through with many sorrows." (1st Tim. 6th chapter 10th verse.) Read the verse and apply it.

Neither does any thing need to be said respecting Ireland, its present situation does but too strongly prove the truth of the foregoing explanation.

I close these introductory chapters with re-

questing it may be remembered, the United States have no established religion; there all persons acknowledging a Supreme Being are eligible to any situation whether spiritual or temporal; and I think it is the only country in the world professing Christianity where there is no alliance between Church and State. They therefore "have the testimony of Jesus Christ." (See the concluding passage of this chapter), "my kingdom is not of this world."

As it would have been inconsistent to have published the elucidation *before this* period; I therefore, *at this* alarming and very awful crisis proclaim my opinion to the Christian World.

THE LITTLE BOOK;

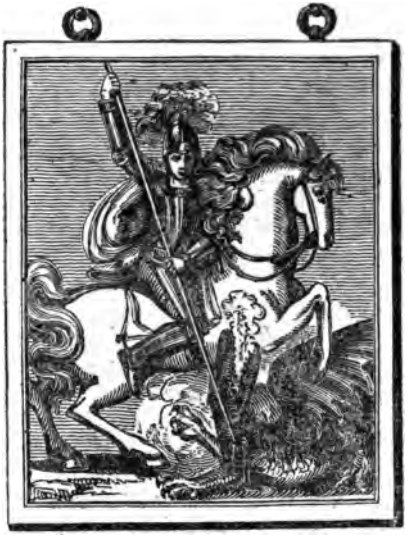
OR,

A CLOSE AND BRIEF ELUCIDATION

OF THE

3, 14, 15, 16, 17, and 18th CHAPTERS OF REVELATIONS.

A SIGN.



"And the DRAGON gave him his power, and his seat, and great authority."

TO THE PROFESSORS OF CHRISTIANITY.

THIS plain and short explanation was (at first) in some measure wrote to point out the mistake of Mr. Kett, upon that part of the prophecies which relate to the chapters in question.

The intention of Mr. Kett's publication must be plainly seen by every common understanding, its aim and tendency cannot but be very obvious, and his views must strike the reasonable mind in a manner too plain to be mistaken; how far the two explanations will bear examination, in respect to truth and literal meaning, must be left to the *sincere* and unprejudiced disciples of my exalted Master.

The misapprehension of the author of the interpretation of prophecy seems to be very considerable respecting the image in the latter part of the 13th chapter, which he says belongs to the second beast. Let the 14th and 15th verses of the chapter be read over, and they must convince every one of his false position; indeed there is not a single word in the eight verses, that has the least analogy to infidelity, or the hacknied word, Jacobinism.

I am astonished that man will lead his fellow man into such palpaple errors, surely the con

stituted and *established Divine* supposes no one reads the Sacred Writings but himself.

"And *deceiveth* them that dwell on the earth (the whole earth has been deceived) by *the means* of those miracles which he had power to do in the *sight* of the beast (of course alive at the time): saying to them that dwell on the earth, that they should make an image to (or for) the beast which *had the wound by a sword*, (sword of God) and did live, (or was healed, (see the 3d verse) and alive at the time of the vial's execution). And he had power (the cause produced the power) to give life (spirit, or energy) unto the Image of the beast, that the Image of the beast should both speak (that is its actions should speak, and proclaim unto the world its power), and cause that as many as would not *worship* (be subservient to) the Image of the beast should be killed." In the elucidation it will be seen what I apprehend the Image of the beast to be, if so, how literally has that part of the prophecy been fulfilled. Millions upon millions of the Image with "the mark and the name" upon them (see the 13th chapter, 17th verse) have been shipped to the Continent: how emphatically it is styled in the 17th chapter, "The golden cup of abominations," and in the 18th chapter, "That the nations have been *drunk* with it." But are we free from the intoxicating draught? (desire of gold). Nations are seldom willing to scrutinize themselves, they, no more than individuals, will first cry "mad dog;" but let us reflect upon *our own actions.*

I lay no political or constitutional blame on any particular individual, or set of men, neither this nor that administration; I look upon the chapters in a religious and moral point of view, and as such, and *such only*, give the elucidation to the believers in Christianity.

A pre-determined decree in consequence of fore-knowledge is now in execution by an All-wise Being, for bringing about his great designs, given to us from God by St. John, through the medium of Jesus Christ. See the introduction to the Revelations, likewise the 5th and 6th verses of the 5th chapter.

Babylon was fallen and "never to be inhabited" when John's prophecy was given, he therefore must mean a modern Babylon. Compare the whole prophecy to Rome (the old hypothesis) and it has not the least resemblance, but compare it to a certain city, and see how accurately it answereth the description. (Examine Mr. Kett's first class, where he is describing ancient Babylon:) "Chosen people of God delivered from bondage," "the *golden* city," "the glory of kingdoms," "abundant in treasures," and "the praise of the whole earth:" "the sea came upon Babylon, she was covered with the multitude of the waters thereof."

"The Sacred Writers frequently use the word sea in a limited sense; they give it to great rivers in consequence of their inundations appearing like seas." (See Mr. Kett's note.) "Every one that goeth by is astonished to behold *her* that was QUEEN AMONG NATIONS now *a wilderness*, a dry (or barren) land, and a

desert," "this great city has been swept with the besom of destruction."

I might make many other quotations from this class of the publication, but brevity being my object, I refer the reader to it, with giving him the last sublime passage in that part of the work: "What a description is this of the Prescience, the Omnipotence, and the overruling Providence of God, directing all things, even the *opposing* springs of human action, to execute the uniform design of his unchanging will! Can the best wrought veil of Metaphysic obsure these radiant characters of Truth? Can the utmost strength or art of Infidelity prevent their indeliable impression on the mind of unsophisticated man, when thus united with the power of facts?"

O, my Fellow-Britons! take a retrospective view of our crimes in the massacre of millions in the East Indies, and the hellish traffic in human beings to transplant to our West India Islands, there to be used as beasts of burthen to fill the coffers of our over-grown merchants (both of which have been sanctioned by our legislators, therefore are become national crimes). These!! These!! very great evils call for the judgments of a God of justice. These! are, according to Mr. Kett, "radiant characters of truth," they are "the power of facts," which no one is able to gainsay or resist. These! with numberless other crimes have enriched and corrupted the "golden city," said to be the "glory of kingdoms," and the praise of "the whole earth." *It is for actions* such as these (in direct oppo-

sition to the Christian system) the Almighty punishes, and not for a trifling difference in religious opinions. "Go dis no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him."

The Reverend Gentlemen, and all other Ministers of the Gospel, cannot but acknowledge, that the main scope and intention of Revelation (prophecies as well as the rest) is to lead mankind to happiness, and that happiness either present or future, depends upon a virtuous conduct, I suppose this to be a fact that no one will deny; of course that significant expression of my Master's "for unto whomsoever much is given, of him shall be much required," fixes itself upon that country where the freest promulgation of the Gospel *has* been had; what country that is, has not been mentioned. How far the country has acted consistently, with respect to the precepts of the Gospel, is another question; but a question that must strike the thoughtful mind with horror.

See the judgments of an offended God, in the 17th and 18th chapters.

"Be wise now therefore, O ye Kings, be instructed, ye judges of the earth."—David.

Let me beg my readers would refer to the chapters from whence these quotations by Mr. Kett are principally taken, (50th and 51st of Jeremiah) read them with the greatest attention, and see how ancient and modern Babylon assimilates. Likewise examine the 27th and 28th

chapters of Ezekiel, particularly the 4th, 5th, 18th and 19th verses of the latter, where Tyre is to receive judgment for the iniquity of her traffic. The latter chapters of the prophecy have evidently a reference to the restoration of the Jews. Also read the 4th chapter of Daniel—see the 30th verse.

AN ELUCIDATION, &c.

Any person reading these six chapters with care and attention, will plainly see they are a connected prophecy. The 13th chapter exemplified will be a clew to the remaining five, which has a continual reference to the first beast and his image.

A modern Babylon must be substituted through the elucidation. It is not to be supposed St. John would mention the place by name, but as a likeness or similitude, and in every respect a certain City answereth the description of ancient Babylon. It says in the 19th verse of the 16th chapter, "and Great Babylon came in remembrance before God."

Commentators say "when the explanation of a prophecy coincides, it is a proof the interpretation is right." "Fitness in numerous instances, is always an evidence of design."

A late translation of the New Testament says upon the introduction to the Revelations,

that "as a Book of Prophecy, the evidence of its divine authority must chiefly rest upon the *perceived* accomplishment of the predictions which it contains."

THEN,

BRITONS,

READ—THINK, AND UNDERSTAND.

CHAPTER XIII.

VERSE 1. And I stood upon the sand of the sea, and saw a beast (this word must be taken in two senses as will afterwards appear. This and other passages bearing two interpretations does not invalidate prophecy, but considerably strengthens it) rise up out of the sea, (to a person standing upon the sand (or shore) of the sea, a distant island at first appears like a speck in the expanse of water; if viewed with a telescope, it seems as it were, "rising up out of the sea;" no expression can be more descriptive of an island) having seven heads (by the seven heads, I suppose the Protestant succession is meant, and therefore it is a monarchial Island having seven successive kings, rulers, or heads) and ten horns, and upon his horns ten crowns, (meaning ten kingdoms, a more particular explanation of which may be seen in the 17th chapter) and upon his (or its) heads *the name of* blasphemy.

The word blasphemy I apprehend means acting contrary to the revealed will of God, as given by Jesus Christ: see remarks on the 5th and 6th verses of this chapter.

VERSE 2. And the beast which I saw was *like* unto a Leopard,* (the inhabitants of the island are an heterogeneous progeny, a motley mixture of people, descendants from the ancient Britons, Romans, Saxons, &c. See the 15th verse of the 17th chapter) and his (or its) *feet* were *as* the feet of a bear (represented as the paw of a bear crushing those it had got a power over),† and his or its mouth *as* the mouth of a

* The animal may have another signification than as described in the manuscript to Mr. Addington. The armorial bearings of England were LEOPARDS, prior to the time of the second Henry: therefore the former, the latter or both, may be taken as my readers inclination leads them.

† Refer to the 7th verse of the 7th chapter of Daniel, and the remarks.

The decision in the House of Commons, on Monday the 21st of May last, and the preceding rejection of the Middlesex, and the City of London Petitions, (since then various others) has in part verified the prophetic expression. See the debates in that "*Honourable House.*" I pronounce them to be an entrance, or introduction to the passages given both by Daniel and John.

A dragonic power was likewise given to the "*privilege*" of the "feet" on Wednesday the 13th of June last, when the "STATE OF THE NATION" was argued; though the said privilege was strongly and ably opposed by the humane THOMAS, alias Lord Erskine, and a *few* others.

What a very peculiar æra in history, and what a lesson to the world. A Monarchial Government exhibiting to the universe, a strong, and determined democratical power—review the causes, and reflect upon the consequences.

lion; (causing great fear, dread, or terror) and the dragon gave *him* (the beast) his power, and his seat (throne), and great authority. *

This verse is evidently composed of THREE PARTS; feet (lowest), mouth (highest, or executive part), dragon (a fictitious animal, metaphorical and descriptive of the second, or medium branch of the Constitution, its assuming and dragonlike influence bearing so powerfully on the other two; well may it be said to give *power* to the seat (throne). Indeed the heads of the hydra have been long accumulating, and though they occasionally meet with a natural death, and mingle with their *kindred dust*, yet as one descends to the grave, a dozen by the privilege of prerogative are created; Heroes made Marquises and Lords, who have slain their thousands and tens of thousands, upon the plains of Indostan, and left behind them monuments of famine, and the most horrid desolations. †

VERSE 3. And I saw one of his (or its) heads (of the seven and of the protestant suc-

* View the *dragon*, the *horse*, and his *rider*, and then reflect seriously upon the three parts of the Constitution; and upon the *present*, and probable *after* "State of the Nation." What an apt emblem of *two parts*, trampling upon, or destroying one.

† The late numerous creations greatly add to the power of the branch, how long its succulent qualities may operate is only known to the Disposer of events The dragon so often mentioned in the preceding chapter and in other places, cannot be any other than the drago here specified; read the passages with attention wherev the animal is spoke of, and they will forcibly strike t human *mind*; particularly see the latter part of the

cession) *as it were* wounded to death, (afflicted with a grievous malady), and his deadly wound (malady) *was* healed: and all the world wondered after (at) the beast.*

VERSE 4. And they worshiped (obeyed) the dragon (many headed animal) which gave power unto the beast: and they worshiped (obeyed, or paid respect to) the beast, saying who is like unto the beast (in power) WHO *is able to make war with him.*

VERSE 5. And there was given unto *him* (or he was permitted to have) a mouth speaking great things and blasphemies (St. Paul says, "Christ is head of the Church;" and Jesus says, "my kingdom is not of this world" which is inconsistent with the title given to the seven heads, or rulers that they are successively the *supreme* head of the Church), and power was given unto (the expression probably means a command, or a direction from the Supreme Being for) him to *continue* (or remain in a *certain state*—refer to the third verse where he "*was healed,*" but observe this fifth verse says, "TO CONTINUE") forty and two months.

This must be an exact given time; which

name. It could not be a single person for "his angels (or associates) were cast out with him." Therefore the dragon (or hydra) is merely an emblem of a governing power. "And the dragon (assuming animal) gave HIM his power," &c.

* Mr. Wakefield has the latter part of the 3d, and the former part of the 4th verse, as follows: "And the whole earth attended on the beast with admiration, and worshiped the dragon that *had* given authority to the beast."

time is the same as 1260 days, or three years and a half; therefore the period being mentioned in days, months, and years, proves its literality.

VERSE 6. And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle,* and them that dwell in heaven.

That is by an assumption of power which no people calling themselves Christians have a right to give, by tendering in the House of God the sacrament as a test for secular offices.† How improper, that the plain and simple remembering ordinance should be made an engine of State.‡ If this is not a corruption of Christianity and "*blaspheming his name, and his tabernacle,*

* I could relate a circumstance which I was a witness to, when in London, upon one of the Fast Days in the American War, that happened in a chapel (tabernacle) at the West End of the Town—but I forbear. I have often thought since, with what propriety the prophet's expression might have been used, "Is this the fast that I have chosen." Those who where in the *gallery* cannot but remember how the "tabernacle was blasphemed."

I had made some observations on the impropriety of national fasts without a nation's proper repentence, and quoted passages from the 58th chapter of Isaiah: but I now omit them, as I wish to curtail extraneous matter that would make too great an enlargement of my "Little Book."

† And it perhaps may comprehend the irreligious practice of tendering and taking of oaths, which are multiplied to a very alarming degree. Jesus says "Swear not *at all*."

‡ Remember; it is to "*shew* the Lord's death till he come" (again of course). "The time is at hand." "And *he* will *then thoroughly* purge his floor."

and them that dwell in heaven," I know not what is.

Note—" Christ sitteth at the right hand of God."

VERSE 7. And it was given unto him to make war with the *saints,* and overcome them: and power was given him over all kindreds, and tongues, and nations.

Which means that he was permitted by the Supreme Being to have that power.

VERSE 8. And all that dwell on the earth shall worship (obey) him, whose names are *not* written in the book of life of the Lamb slain (in the mind, or to the knowledge of the Almighty) from the foundation of the world.

VERSE 9. If any man have ears to hear let him hear.

VERSE 10. He that *leadeth* into *captivity shall go into captivity:* he that *killeth with the sword,* must be *killed with the sword.* HERE is the patience and the faith of the saints.

VERSE 11. And I beheld another beast (or it may be rendered living creature) coming up out of the earth: (the continent—the former rose up " out of the sea") and he had *two horns like a lamb,* (that is two children, harmless, innocent, and inoffensive) and he spake as a (or the) dragon.

Which means that he held forth the same language, and defended the same cause.

VERSE 12. And he exerciseth all the power (kingly) of the beast *before* him (mentioned in the prophecy " before him"), and causeth (or had the power of causing) the earth and them

which dwell therein to worship (obey) the *first* beast, (or he mentioned before him) whose deadly wound (malady) was (or had been) healed.

VERSE 13. And *he* doeth great wonders (or was the cause), so that he maketh (or causeth) fire to come down from heaven on the earth, in the sight of men.

The expressions are emblematical of war, and as judgments from the God of Heaven.

VERSE 14. And *deceiveth* them that dwell on the earth (the whole earth has been deceived) by *the means* of those miracles which *he* had power to do in the *sight* of the beast (of course alive at the time.—The miracles, or wonders I take to be his premature death, or the wonderful revolution, which will *be the means* of causing the calamities mentioned in the subsequent parts of this prophecy: saying (or tell it) to them that dwell on the earth, that they should make (use, or make use of) an image * to (or for) the beast which *had the wound by a sword* (the sword of God) and did live.

VERSE 15. And he had power (the cause produced the power) to give life (it ought to be translated "to give spirit") unto the *image* (a golden

* And he (Jesus) said unto them *whose is this image and superscription?* They say unto him Cæsar's, Then said he unto them, "Render therefore to Cæsar the things that are Cæsar's, and unto God the things that are God's." Intimating you have on your COIN Cæsar's *image and superscription* give it to him "my kingdom is not of this world," or has no connection with it. I have made this quotation from my Master in order to corroborate my opinion of what the image means.

one) *of the beast*, that the image of the beast should both speak, (that is, its actions should speak, and proclaim unto the world its power), and cause that as many would not worship (be subservient to) the image of the beast should be killed. Which means that they should be enemies and destroyed by war.

VERSE 16. And *he caused all*, both small and great, rich and poor, free and bond, to receive (a strong figure for *all* mankind to accept) a mark (which must be a coin that they were to use, or make use of) in their right *hand*, or in their *foreheads*.

As the forehead is said to be the seat of the mind, the passage means that *they were willing to take a subsidy*, * and probably comprehends a general system of bribery and corruption. †

* Additional "millions upon millions of the image with the mark and the name upon them" have been repeatedly shipped to the Continent, and been the means of causing to be slain thousands and tens of thousands of human beings. And they would not be contented with any other article than the *golden image*; for old rags converted into paper, with which this island is inundated, would not answer their purpose.

"Paper money which cannot be changed at pleasure into its correspondent value in specie, is but *pap*: it may be proper food for an infantile government, or for one wearing out with decripitude; but a State that would *force* it into circulation, must be contented to be regarded as possessing no internal vigour, and will, in short, be liable to an *every day death*."

I was told when in America, that they took their paper money out of their pockets by handfuls, and lighted their segars with it.

† Bribery is one of the crying sins of the nation (now mark a pending Enquiry, February 1809, where adultery is proved another crying sin of the nation) and a vice

VERSE 17. And that no man might *buy* or *sell* * SAVE HE (or they) that HAD (were in possession of) the mark,† (it must be remem-

the very essence of the "Devil and Satan." It is said that one of the heads of the Hydra (and who had been premier) made use of the following expression: "Every man has his price;" he no doubt spoke experimentally, and it was certainly the speech of a Dragon. Can any man suppose that when a human being "receives" a few thousands a year, and a NAME he will not be *grateful* to his benefactor, and "give *him* his power, and his seat, and great authority." Read the 74th of Lord Lyttleton's Persian Letters; it concludes with "they PROFESS TO MAINTAIN LIBERTY BY CORRUPTION."

Nor never was there a time when the public prints of *bribed hirelings*, and others teemed with so many lies and so much licentiousness. The annals of history cannot produce a period whenever a people where more egregiously deceived, or their morals more corrupted. Here is Britannia's *boasted* liberty of the press. O ye credulous Britons!! "And for this cause God shall send them strong delusions, that they should believe a lie." 2d Thessalonians, 2d chapter, 11th verse. Read the preceding ten verses; "think," and compare them with various parts of this prophecy.

* For the elucidation of this passage see a restraining Ordinance, dated the 11th of November, 1807, then called an Order of Council, and afterwards made a law of the land.

† Can there be a stronger verification of the mark than the initials round the coin.

M. B. F. ET H. REX, F. D. B. ET L. D. S. R. I. A. T. ET E.

The marks are in Latin:

Magnæ Britanniæ, Franciæ et Hiberniæ Rex, Fidei Defensor, Brunswici et Lunenburgi Dux, Sancti Romani Imperii Archi-Thesaurus et Elector.

In English:

Of Great Britain, France and Ireland, King, Defender of the Faith, Duke of Brunswick and Lunenburg, Arch-Treasurer and Elector of the Holy Roman Empire.

bered other powers "receive" it) or the *name** of the beast, (see the coin—first beast, or *the number of his name.* (Second beast.)

The verse distinguishes the two, the former by the "mark, or the name," the latter by the "number of his name."

VERSE 18. Here is wisdom. Let him that hath understanding count the number of the beast. (Second beast). For it is the number of a man; and his number is six hundred threescore and six.

LUDOVICUS † Latin for Louis.

The Latin language was in use at the time St. John's Revelation was given.

L	50
U	5
D	500
O	0
V	5
I	1
C	100
U	5
S is not a numerical letter.	—
	666

Six hundred threescore and six.

Compare this with the 11th verse, and the

* Turn the Guinea on the other side, or see both the face and the reverse in the title-page.—"Whose is *this* Image and superscription?"

† Examine the 17th verse with care, and see how strongly the time points to the truth. A *Ludovicus*, the *last of the old dynasty* is now in the Island.

whole of the latter part of the chapter, and then refer to the former part of it, and the two metaphorical beasts will be perfectly made out.

CHAPTER XIV.

VERSE 1. And I beheld and lo, a *Lamb* stood on the Mount Sion; and *with him* an hundred and forty and four thousand, having his *Father's name* (the Lamb and the Father does not require explanation) in their foreheads.

Refer to, and examine with care the whole of the 7th chapter, where the "children of Israel" are described; particularly apply the last verse of that chapter, to the first verse of this.

VERSE 2. And I heard a voice from heaven as the voise of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps.

VERSE 3. And they sung *as it were a new song* (an uncommon one to the Jews) before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were *redeemed* (recovered, or rescued) from the earth.

VERSE 4. These are they which were not defiled with woman; for they are virgins (which means that they were pure as virgins, not having been defiled with the corruptions of Christianity)

these are they which follow the Lamb whithersoever he goeth. These were *redeemed* (recovered, or rescued) from *among men*, (having been scattered through the universe) being the first fruits (or first coming in of the Jews) unto God and the Lamb.

VERSE 5. And in their *mouth* was found no *guile* (no erroneous professions): for they are without fault (uncorrupted) before the throne of God.

VERSE 6. And I saw another angel fly in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and tongue, and people, (a call to all.)

Other nations beside the Jews, or according to the very strong allegorical expressions in the last verse of the 8th chapter of Zachariah, "Thus saith the Lord of hosts, that ten men shall take hold of *all languages* of the nations, even, shall take hold of the skirt of him that is a Jew, saying: we will go with you: for we have heard that God is with you."

VERSE 7. Saying with a loud voice, Fear God, and give glory to him; for the hour (or time) of his judgment is come, and worship him that made heaven and earth, and the sea and the fountains of water.

These verses have a reference in the first place, to the restoration of the Jews, and secondly to the fall of the corruptions of Christianity. The Jews "sung *as it were* a new song," were *redeemed* (or rescued) *from* AMONG MEN," and followed the *pure* gospel of Jesus. The nations

"feared God, and gave glory to him that made heaven and earth," renounced idols, and became the pure worshipers of the one Eternal Jehovah. The latter verses are a typification of the fall of Antichrist. Antichrist does not mean merely Papism, but any establishment of religion, or alliance of Church and State "My kingdom is not of this world."

VERSE 8. And there followed another angel, saying, Babylon is fallen, is fallen, that *great city*: because she made all nations *drink* of the wine of the wrath of her fornication (wickedness.)

VERSE 9. And the third angel followed them, saying, with a loud voice, if any worship (be subservient to) the beast and his image, and receive *his* (golden) mark (arms and superscription) in his forehead, (said to be the seat of the mind) or in his hand, (consent to *take* it).

VERSE 10. The same shall drink of the wine of the wrath of God (the displeasure of the Almighty), which is poured out without mixture (O! does it mean without a mixture of mercy?) into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

Do not let us suppose whenever the "wrath of God" is mentioned, that the Supreme is governed by any of the malevolent passions. He is a God of inflexible justice, and certainly will punish if the laws he has given are not fulfilled.

VERSE 11. And the smoke of their torment

ascendeth up for ever and ever:* and they have no rest day nor night who worship (are subservient to) the beast and his image, and whosoever receiveth the (golden) mark (name and title) of his name.

O Gold, Gold! thou all powerful and corrupting metal, we "worship," adore, and serve thee. Britons, do "ye keep the commandments of God, and the faith of Jesus?"

VERSE 12. *Here* is the patience of the saints; *here* are they that keep the commandments of God, and the faith (or belief) of Jesus.

Which must mean a performance of the duty required in the Gospel of Jesus.

What sarcastic irony, and what an awful description in the five last verses, of the fall of Babylon, and the "indignation" of the Almighty against those who assisted her. The 9th and 11th verses, have a direct reference to the beast and his image in the 13th chapter.

VERSE 13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord (have kept his commandments) from henceforth: yea, saith the spirit, that they rest from their labours; and their WORKS do follow them.

* This verse, the former one, and various other passages of the same nature, particularly in the prophecies, can only mean temporal punishments; expressions must be taken in connection; for instance in the above, "they are to have no rest *day* nor *night*, &c. who worship the beast and his image."

One of the attributes of a *good* GOD is that of mercy, it therefore cannot be supposed that he would doom man to everlasting destruction.

VERSE 14. And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

VERSE 15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sharp sickle, and reap; for the time is come for thee to reap: for the harvest of the earth is ripe.*

VERSE 16. And he that sat on the cloud thrust his sickle *on the earth;* and the earth was reaped.

VERSE 17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

VERSE 18. And another angel came out of the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

VERSE 19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

VERSE 20. And the wine-press was trodden (emblematical of great affliction) without the *city*, and blood came out of the wine-press even unto the horses' bridles, by the space of a thou-

* Or the passage may be read: For the time is come for thee to reap, for the wicked of the earth must be cut off.' See nearly the same expression in the 13th verse of the 13th chapter of Joel, for the wickedness of the people in his time.

sand and six hundred furlongs* (two hundred miles "without," around, or at a distance from the city).

In the latter part of the foregoing chapter, the sickle must be taken as an emblem of death, and being sharp to denote its great execution. In the former verses the sickle being in the hand of him who had on the "golden crown" its destroying power must proceed from thence. In the latter verses the sharp sickle appears to proceed from the "altar," (church) and the destroying power of course to be from thence; which by the last verses seems more bloody than the former. Compare these calamities with the third vial, (16th chapter, 4th, 5th, 6th, and 7th verses) and they must appear to an accurate observer the same. The dreadful afflictions proceeds from the "crown," the "temple," and the "altar," it is therefore religious animosities and internal commotions.

CHAPTER XV.

VERSE 1. And I saw another sign in heaven (or proceeding from heaven) great and marvellous, seven angels having the seven *last* plagues:

* The scripture measure of a stadium or furlong, as given by the Bishop of Peterborough, contains the tenth of a mile of 2432 yards, 1600 of these tenths or stadia make nearly 221 miles English measure. The passage probably means to comprehend or include England.

(an intimation of, or introduction to the vials) for *in them* (the vials) is filled up (is completed, or finished) the wrath of God (or the displeasure of the Supreme).

VERSE 2. And I saw *as it were* a sea of glass (I should apprehend this to mean a sea of ice) mingled (mixed, joined or connected) with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, (arms and superscription—first beast) and over the number of his name, (second beast) *stand* on the sea of glass (standing upon the ice), having the harps of God.*

The passage evidently means warlike operations, or appearances, and religious rejoicing; particularly by the latter, from singing the song of Moses and of the Lamb, as mentioned in the two succeeding verses. This second verse

* Mr. Wakefield's translation of this verse is as follows: 'And I saw *as it were* a sea of crystal mingled with fire; and them that *escaped unconquered* by the beast and by his image, and by his mark (the effects of the image and mark) and by the number of his name, standing on the crystal sea, with the harps of God.'

Reflecting upon the words "escaped unconquered" in Mr. Wakefield's translation, and that "by the beast and by his image, and by his mark, and by the *number* of his name:" (it is well know where the number is; see the note to the 17th verse of the 13th chapter) I judge the passages may be taken as alluding to a particular people.

How literally the words "escaped unconquered" have so far been fulfilled: but I should suppose the passage, and the song of Moses and the Lamb, is an after effect, or an operation immediately antecedent to the "seven last plagues:" see the first verse.

has another perfect reference to the thirteen chapter.

VERSE 3. And they (that were rejoicing) sung the song of Moses, the servant of God, and the song of the Lamb, being the song, (or saying) of Moses and of the Lamb, they of course as *servants* of the Most High, had the same end in view—the glory of God), saying, Great and marvellous are thy works Lord God Almighty, just and true are thy ways, thou King of Saints.

VERSE 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee: for thy judgments are made manifest.

VERSE 5. And *after that I looked*, and *behold* (I afterwards looked, or beheld the circumstance as a corroboration of the vials) the temple of the tabernacle of the testimony in (or preceeding from) heaven was *opened:*

A manifestation of the divine power from heaven; alluding to the testimony of the witnesses in the 11th chapter, to the after part of this, and to the different vials in the succeeding one.

VERSE 6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

VERSE 7. And one of the four beasts (refer to the first beast in the 6th chapter) *gave unto* (or caused to be given unto) the seven angels seven golden vials full of the wrath (displeasure) of God, who liveth for ever and ever.

VERSE 8. And the temple was filled with

smoke from the glory of God, and from his power: and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.*

CHAPTER XVI.

VERSE 1. And I heard a voice out of the temple, saying to the seven. angels, Go your ways and pour out the vials of the wrath (displeasure) of God upon the earth.

VERSE 2. And the first went, and poured out his vial *upon* the earth; † (probably a

* Since my reflections on Daniel's visions it appears to me that this verse has a reference to the restoration of the Jews: that they (the Jews) are not to enter into the temple (or synagogue) till the events mentioned have taken place.

† In the manuscript that was sent to Mr. Addington, I had an opinion that the first vial had commenced, in consequence of the earth's not having yielded its increase, and the "noisome and grievous sore" (the dreadful sickness) that then prevailed; but from further reflections upon these chapters and various parts of Sacred Writ, I am satisfied the then calamities must be taken as warnings, or signs of the vials, which vials will be in execution during the awful three years and a half Remember the brown bread Act, and take that as a "sign:" but then we imported large quantities of wheat, oats, and flour; but now the Orders of Council announces that "no man must buy and sell" but ourselves, therefore "the nations were angry." (Rev. xi. 18. Reflect well upon the text and context) of course quarrel with us, and we shall be deprived of receiving provisions from them. See here *cause* and effect.

severe and long continued frost, or a very rigorous winter, causing great distress and affliction, and perhaps a series of wet, cold and unfavourable weather, operating as an hinderance to vegetation, and of ripening and bringing to perfection, and gathering in, the different fruits of the *earth*) and there *fell* a noisome and grievous sore (an epidemical, and painful disorder, perhaps caused by unwholesome food, the want of the necessaries of life, and noxious exhalations; for the vial is upon, or proceeds from the *earth**) upon the men (the inhabitants of the island) which had the (golden) mark of

* The two years blight upon wheat with the very alarming spring of the year 1810. The aged and intelligent farmer will tell you that "famine begins at the hay-barn:" and there perhaps never was known a more unproductive year than the present, (1810). The great advance of every necessary article of food, (what a contrast to the present state of a neighbouring hostile nation, where a "voice says a measure of wheat for a penny, and three measures of barley for a penny,") leaves not a doubt in my mind that this vial is commencing; and it appears by the prophecy, that the vial, the war with America, the defection of the ten horns, or kingdoms, the religious hostility with Ireland, and the Regency, will take place nearly at the same time. The "signs of the times" likewise strongly points out "the time of the end" or "the indignation of the Almighty" as mentioned by Daniel. Refer to the parts in the introduction, and "understand what thou readest." The vial therefore is a concatenation of causes the *effect* of the pouring, or the wrath of God, and taken along with the order for no man to "buy and sell," the earth's not yielding its increase, and the dreadful "noisome and grievous sore," produces the very great and complicated afflictions.

the beast, and upon them which worshiped (were subservient to) his (golden) image.

That is made it their idol—their God, meaning where the coin was current, and where they made the image of gold their God.

VERSE 3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

Dreadful sea calamities, blood and water mixed, and human beings (souls) swallowed up in the great deep.*

VERSE 4. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.

Internal slaughter so dreadful that the "rivers and fountains of waters became blood."†

VERSE 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

VERSE 6. For they have shed the blood of saints and prophets, and thou has given them blood to drink; for they are worthy.

Or that they *deserve* to drink blood, for the *blood* they have caused to be shed.

* See the former part of the 9th chapter, and remarks to the different verses, a few of the passages are explanatory corroborations of this vial. It appears therefore that there would be dreadful slaughter "upon the sea," and that upon the land "*they* should not kill them, but that *they* should be tormented five months."

† I beg my readers to refer to remarks upon the 22d verse of the 11th chapter of Daniel.

VERSE 7. And I heard another out of the altar (or church) say, Even so, Lord God Almighty, true and righteous are thy judgments.

Compare this verse with the latter part of the 14th chapter, and the remarks upon it.*

VERSE 8. And the fourth angel poured out his vial upon the sun:† and power was given him to scorch men (the men, or the people) with fire.

* The insurrections in various parts of the island owing to the depreciation of the price of labour, and the increase of the price of provisions, must be taken as an intimation or sign of this third vial, the effects of which are so dreadfully described.

And now a further sign, or rather an irrefragable manifestation of the near approach of this third vial, is the commitment to the Tower, of a Member of the House of Commons, on Monday the 9th of April last, and its subsequent results; where blood has again been shed. "Thou hast given them blood to drink;" or they may glut themselves with blood "for they are worthy:" and according to Daniel "with the *feet of it*." 7th chapter 7th verse. Likewise see the 2d verse of the 13th chapter of Revelation.

† A sign.

"Manor House, Hayes, Middlesex, July 13th, 1808.

Mr. Editor,—The extraordinary heat of yesterday (which exceeds any ever previously experienced), induces me to send you a correct account of it as observed in a north open aspect at this house, by two thermometers, by Ramsden and Carey, quite detached.

On Tuesday the 12th inst. at two, P. M.

Both stood at - - - - -	87 deg.
At Midnight - - - - -	69
At half past 11 this Morning	90
And at this instant, at one, have fallen to - - - -	88

VERSE 9. And men (the people) were scorched with great heat, and blasphemed (spoke wickedly of) the name of God, which had power over these plagues; and they (the people) repented not to give *him* glory.

They relied upon their *own* power, and no glory, honour, or praise, was given, or attributed to God. The former part of the verse makes no mention of date or time, whether one, two, or three years that the

"About three o'clock on Thursday morning, a whirlwind took two trees in St. James's Park, nearly opposite the Palace, *stripped* them completely of their *branches* and left them like flag-staffs."

I do not particularize other phenomena over, and around the "great city," nor the dreadful effects of the heat in different parts of the island, nor the alarming thunder, (and now, the latter end of the year 1810, the dreadful inundations caused by *high tides*, deluging the "*earth*," and destroying the products of the preceding harvest), lightning and hail, though the latter was not the "weight of a talent," or as Mr. Wakefield has it "a hundred pound weight." The "power" of the "sun" and the "power" of the "hail" cannot but be had in remembrance as "signs of the times" that are so fast approaching. Jesus says, "There shall be *signs* in the sun, and in the moon, and in the stars, and upon the earth *distress* of *nations*, with PERPLEXITY; (or rather from a want of intercourse for trade." See Dr. Mitchel's Cry at Midnight, page 91), the *sea* and the *waves roaring*; (Dr. Mitchel says, "or rather the sea and the shore resounding;" see page 92), men's hearts failing them for fear, and for looking after those things which *are coming* on the earth, for the *powers of heaven shall be shaken*.—21st Luke, 25th and 26th verses. Read the two succeeding verses, and "think."

men or people would be "scorched with great heat." *

VERSE 10. And the fifth angel poured out his vial upon the seat † ("read, think, and understand,") of the beast; and *his* kingdom was full of DARKNESS: (or wickedness) and they gnawed their tongues for pain (a strong figure, for great and complicated distress).

In the original "seat" is rendered "throne:" says Mr. Kett.

* If we may judge from the former part of the 11th chapter, it will be during the time of the dreadful three years and a half; that is great occasional heat within the period. Compare the 3d and the 6th verses. A want of "rain" or the "sun's" influence conveys to the mind the same idea, that of their causing a parched earth; therefore in that respect it will greatly add to the afflictions of the first vial.

Those readers of my "Little Book," who *call* themselves Christians must peruse the middle part of the 4th chapter by Luke: I quote them two verses of their Master's the 24th and 25th, And he said, verily I say unto you, NO PROPHET *is accepted in his own country.* But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up *three years and six months*, when great FAMINE was throughout the land. "Behold I will make thee know what shall be in the *last end* of the indignation: for at the *time appointed* shall the end be." Daniel viii. 19. The "time appointed" may produce the same effects as were produced when the heaven was shut up for *three years and six months* in the time of Elias.

† Mr. Wakefield has this verse. "And the fifth angel poured out his vial *upon* the THRONE of the beast whose kingdom was darkened thereby."

Darkness *visible*—and which ought to be taken in a two-fold point of view.

VERSE 11. And blasphemed (spoke wickedly of) the God of heaven, because of their pains and their sores, and repented not of their deeds.

Repentance was not effected though they suffered such extreme misery, they still remained callous and incorrigible, "their consciences seared with a hot iron." (1 Tim. 4th chapter, 2d verse, read the first and second verses, and apply them).

VERSE 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up; that the way of the kings of the east (east from where the scene of this serious drama is taken—Great Britain) might be prepared.

If possession is obtained of European and Asiatic Turkey, or a firm league is made with the Grand Seignior, then the East Indies will be their great aim, and a march of twelve or fourteen hundred miles (through Persia*) will be of little consequence when the object is of such a magnitude as the dispossessing us of a country from which our great treasures are obtained. Then will this vial be fulfilling for they must cross the Euphrates, and perhaps at a time "of great heat" when its waters will be dried up, "for the kings of the east to march over." Can we prevent them?

* I have no doubt but that Persia is one of the four powers mentioned in the 14th and 15th verses of the 9th chapter; circumstances do but too strongly evince it. See likewise part of the 8th chapter of Daniel.

VERSE 13. And I saw three *unclean* (foul, or wicked) spirits (meaning the spirits of three particular individuals, see the preceding verse) like *frogs* (at the period growling, grumbling, and snarling *croakers*, in the strict sense of the words) come out of the mouth of the dragon, (second part of the Constitution), and out of the mouth of the beast (the metaphorical one) and out of the mouth of the false prophet,* (third part of the Constitution).

VERSE 14. For they are the spirits of devils, ("The devil is the principal of moral evil *personified,*") working *miracles*, (or performing great wonders) which go forth † unto the kings

* I take the three spirits to be the three organic powers of the three parts of the Constitution: one preceding for each, or coming "out of the mouth of each."

The Lord Chancellor for the time being presides, or sits upon the Woolsack in the House of LORDS.

There can be no mistake of *who it is* that presides, sits for, represents, or is the "mouth of" the ———

How far the *present* organ of the third part deserves the appellation of "false," I leave my readers to judge. Mr. Wakefield has him a "false teacher;" they are two very emphatical and explanatory words, that of a *teacher*, and being *false*. Remember he is the *head* or the *mouth*, of the "FEET of IT."

† Mr. Wakefield has it "shewing signs and going forth unto the kings of the earth, and of the whole world." A tremendous sign was that of *going forth* to Copenhagen, the capital of one of the ten horns, (or kingdoms). A sign to gather (or unite) the "kings of the earth to the battle of that great day of God Almighty." The beginning of the next verse says behold *I* come as a THIEF, the passage therefore may have two meanings.

of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*

DREADFUL JUDGMENTS ARE AT HAND.
PREPARE TO MEET THY GOD.

VERSE 15. Behold I come as a thief (meaning the calamities would arrive suddenly, unexpectedly, and with violence), Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Happiness in consequence of virtue—no disguise, but a lover of truth, in a very corrupt and deceptious age.

VERSE 16. And he gathered them together into a place called in the Hebrew tongue (denoting comparison) Armageddon.†

Refer to preceding verses. Combine the *sign*, the *time*, and the *consequences*: and be not "void of understanding" that "Righteousness exalteth a nation: and that sin is a reproach to any people."

* For this dreadful day (or time) I refer my readers to the 8th chapter of Daniel, where there is evidently an intermediate time in the vision; the afterpart of which so strongly describes the "last end of the indignation:" which indignation is the battle of that great day (or time) of God Almighty.

† Mr. Wakefield has this verse "And the spirits (the three mentioned in the 13th verse) gathered *the kings* together (or caused them to be gathered together) at a placed called in Hebrew, Armageddon."

These are the four angels (or powers) mentioned in the 14th and 15th verses of the 9th chapter (see the latter part of the 8th verse of the 8th chapter of Daniel) who will meet at Armageddon, and which probably may have a reference to the restoration of the Jews. See the 12th chapter of Zachariah, particularly the 11th verse. Megiddon *may be* Armageddon.

VERSE 17. And the seventh angel poured out his vial into the air; and there came a great voice out of the *temple of heaven, from the throne,* saying, it is done.

Meaning the decree of the Almighty is gone forth and now finishing, an emphatical expression for the afflictions of the last vial: that preparation may be made for the dreadful calamities mentioned in the four subsequent verses of the chapter.

VERSE 18. And there were voices and thunders and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.*

O THOU JUST JEHOVAH!

* This earthquake may be supposed to be the same as that mentioned in the 13th verse of the 11th chapter: but observe, the first takes place at the conclusion of the second Woe, and during the sounding of the *sixth* angel (see the 14th and 15th verses, where the third Woe commences, and the seventh angel sounds): the 19th verse of the same 11th chapter, strongly describes the latter earthquake, and the earthquake is the effect of the power given to the *seventh* angel in the operation of the third Woe. In the former the *tenth part of the city fell,* and in the earthquake were slain of men seven thousand; in the latter there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great; and *the cities of the nations fell.* In the former the earthquake was upon the reanimation and ascension of the witnesses, in the latter no mention is made respecting them. The seven angels with the seven trumpets commences at the beginning of the 8th chapter, and the three Woes immediately preceding the 9th.

Commentators have generally supposed that the earth-

VERSE 19. And the great city *was divided* (and of course at the time when the prophecy was fulfilling) *into three parts*, (L—— ——, W— — — and S— —), and the cities* (they have each their separate jurisdiction) of the nations (E— S— and I—) FELL; and Great Babylon (G— B— —) came in *remembrance* before God, to give unto HER the cup of the wine of the fierceness of his wrath.

VERSE 20. And every *island* fled away, and the mountains were not found.

VERSE 21. And there fell upon men a great hail *out of heaven*, every stone about the weight of a talent; (Mr. Wakefield has it above a hundred pounds weight) and men blasphemed God (spoke wickedly) because of the plague of the hail: for the plague thereof was exceeding great.

quakes meant great revolutions or commotions; but I am of a different opinion, and believe them to be as literally mentioned; for revolutions or commotions could not be effected in a *moment* (Mr. Wakefield has it "and in that moment") of time or in the space of an "hour."

Philosophers say that "earthquakes are generally preceded by long draughts," and it must be recollected by those who have read the account of the dreadful one at Lisbon, that there was a long series of hot and scorching weather. The fourth vial is "poured out *upon* the sun;" connect that therefore with the last, where the vial is poured "into the air," and it will be found that the two elements are combined. "Terrible art thou in thy works, Lord God Almighty."

* The passage may have a double meaning and perhaps includes the cities of the different nations.

Mr. Kett supposes the six vials will not have spent all their influence till the seventh is poured out; every one who examines them accurately must be of the same opinion. The three last words, "it is done" are of themselves sufficient to arouse and thrill mankind with an awful and terrific dread.*

CHAPTER XVII.

VERSE 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come up hither, I will shew unto thee the judgment, (the angel in this chapter shews the judgment, and the angel in the next chapter describes the fall) of the great whore, that sitteth upon (or is surrounded by) many waters.

North sea—Irish sea—British channel, &c. Examine Britannia upon the halfpenny.

VERSE 2. With whom the kings of the earth have committed fornication (wickedness), and the inhabitants of the earth have been made *drunk* with the wine (gold) of her fornication (wickedness).

* From various passages in the introduction, and farther reflections on the six chapters, I judge the seven vials will have a progressive effect during the dreadful three years and a half, and that they certainly will *all* be in operation after the Regency commences, and more or less afflictive at different periods.

VERSE 3. So he carried me away in the *spirit** into the *wilderness:* and I saw a WOMAN sit (rely) upon a scarlet coloured beast (the army) full of names of blasphemy (different kinds of wickedness), having seven heads, (the protestant succession) and ten horns.

Which are ten assisting, and afterwards destroying monarchies.

VERSE 4. And the woman was arrayed in purple, (emblematical of the church) and scarlet colour (the army), and *decked* with gold and precious stones and pearls (crown), having a golden cup (gold) in *her hand*, full of abominations, and filthiness of her fornication: (wickedness).

VERSE 5. And upon her *forehead* (her confidence being conspicuous) was a name *written* (sufficiently legible) MYSTERY † (or the hidden design unfolded) BABYLON THE GREAT, THE MOTHER OF HARLOTS (examine the halfpenny) AND ABOMINATIONS OF THE EARTH.

She is represented by a woman in the attire of an harlot, with wet drapery from the hips upwards, and which causes the parts to be exposed; a loose garment thrown over the thighs and legs,

* *Carry* the mind, the thoughts, or the *spirit* of reflection, to the former, and present situation of America, and then refer to the 12th chapter.

† "The word mystery, in the scripture sense does not refer to the difficulties in which a question may be involved, but to a total ignorance of a principle, till it is declared. It relates not to the comprehension but to the discovery of a doctrine."

but so as to permit them to be very *conspicuous;* the feet, arms, bosom, neck and head, completely bare, and in the very attitude of invitation. If the engraver had designed an harlot he could not have depicted one more accurately; see the *figure*, and the verse as it is printed in *our* Bibles; associate ideas, (even to the exclamation, Soho), and the emblems cannot but very forcibly impress the human mind.*

VERSE 6. And I saw the *woman drunken* with the blood of the saints, and with the blood of the martyrs† of Jesus: and when I saw her, I wondered with great admiration.

VERSE 7. And the angel said unto me, wherefore didst thou marvel? I will *tell* thee the *mystery* of the woman, (the hidden design explained) and of the beast that carrieth her, which hath the seven heads (the protestant succession) and the ten horns.‡

The ten assisting, and afterwards destroying monarchies.

VERSE 8. The beast that thou sawest was,

* I have to request that my readers would view Britannia upon the halfpenny seated upon a "mountain," (Daniel ii. verse 45), and "rising up out of the sea," (Rev. xiii. 1), the trident, the shield, the ship, and the olive-branch, and then make their own reflections.

† Mr. Wakefield has it "witnesses:" probably alluding to the death of the witnesses in the 11th chapter.

‡ Mr. Wakefield has this verse something different, I therefore give his translation: "And the angel said unto me; why art thou astonished? I will tell thee this mystery of the woman, and of the beast with seven heads and ten horns, that carrieth her."

The passage therefore means that the WOMAN or Britannia is supported, sustained, borne up, or "carried," *by the beast with* seven heads and ten horns.

and is not; and shall ascend out of the bottomless pit, (deep) and go into perdition: and they that dwell on the earth (the Continent) shall wonder (be amazed), whose names were not written in the book of life from the foundation of the world, when they see the beast that was, and is not, and yet is.*

VERSE 9. And here is the mind which hath wisdom, The seven heads (the protestant succession) are seven mountains, on which the *woman* sitteth (placeth her strength).

VERSE 10. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

VERSE 11. And the beast that was, and is not, even he is the eighth, and is *of* the seven, and goeth into perdition.†

These two verses, the 10th and the 11th, are the most difficult of any part of the prophecy, and it was a long time before I could make them out. I now declare them to mean the protestant succession.

William—Anne—George the First—George the Second, and George the Third. These FIVE *are fallen* (observe it does not say dead) One is (is in power when the prophecy will be explained AS (or acting as) a king, which is the

* Mr. Wakefield has it "and will soon come." That is to be a king again.

† Mr. Wakefield translates this verse as follows. "And the beast which was, but is not, is *himself* both an eighth and one of the seven, and is going to destruction."

Regent, making the SIXTH*) and the other is not *yet* come; and when he cometh, he must continue a short space (another Regent, or the sceptre assumed † which his the SEVENTH). And the beast that *was*, (had been) and is not,‡ even he is (or will be) the eighth, and is of (or belonging to) the seven.

How particularly strong is this last passage. HE will again sway the sceptre which makes

* This is the Prince of the Covenant described by Daniel, in the 11th chapter; who on Sunday the 27th of January, 1811, took a *sacramental test* according to the direction of a recent act, preparatory to the oath constituting him a Regent: he therefore may with truth be proclaimed by me, to be the "one is," or the Prince of the "*holy* covenant."

† I should suppose the latter by some peculiar passages in the 11th chapter of Daniel, and the 3d verse of the 12th chapter of Revelations, for it says in that verse "seven heads and ten horns, and SEVEN CROWNS upon his HEADS:" if so, it makes the prophecy perfect, for then it will be SEVEN KINGS.

From the present awful circumstances and my latest reflections, I have every reason to suppose there will be two monarchs at the same time: and let it be remembered whether one or two the prophecy will still be found to be correct. He is to "*work deceitfully*." "And *both* these kings hearts shall be to do mischief, and they shall speak lies at one table." (See the 21st, 23d, and 27th verses of the 11th chapter of Daniel). From the middle clause of the 18th verse of that chapter to the 40th are internal transactions, the King of the South, mentioned there, is an internal, not an external king: the passages are operations of the fifth vial "upon the seat (or throne) of the beast," and probably comprehends part of the second and third.

‡ "Is not" *now* one (that is when the Regency commences, and the book is issued) for *his* power by a "covenant" will *then* be delegated to another.

him the eighth yet of (or belonging to) the seven.*

VERSE 12. And the ten horns which thou sawest, are ten kings (or monarchies), which have received no kingdom (spiritual) as yet; but receive power as kings (temporal) one hour (or time) with the beast.

VERSE 13. These (powers or monarchies) have *one mind*, and shall give their power and strength unto the beast.

These ten monarchies are Sweden, Denmark, Prussia, Russia, Spain, Portugal, Germany, Naples, Sardinia, and Turkey.

It may be said two of the first-mentioned did not assist in war, but they still gave us their "power," and we had their strength in commerce.

VERSE 14. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and Kings of kings,

* The regular series of events having so strongly evinced the truth of my opinions and being well satisfied in my own mind that a Regency would take place, I have waited since the Elucidation was sent to Mr. Addington, with an increasing apprehensive anxiety, as that period must be the time for giving to the world the interpretation of this prophecy; for it would be inconsistent to attempt to prove that "*five are fallen*," before the fifth came into that situation, or to describe the "*one is*" before that "one is" comes into existence; or to elucidate the "*one that is yet to come*," when it *had* taken place. I therefore repeat it, that there can be no other period than the *present* for the solution of this very difficult passage; that is, when the Regency commences; and the "Little Book" is issued.

and they that are with him are called, and chosen, and faithful.

The Lamb in this verse must be taken in a spiritual light.*

* For a spiritual solution now see where the LAMB opens, or causes to be opened, the different vials in the 6th chapter of Revelations; and read, and reflect seriously upon the whole of the preceding chapter.

Verse 2d of the 6th chapter: "And I saw and behold a *white* horse (an emblem of victory, and the first seal—do not let the emphatic word and its connected parts escape reflection) and he that sat on him had a bow; (a warlike instrument) and a CROWN was GIVEN UNTO HIM: (not succeeding to it by right of inheritance) and he *went forth* CONQUERING AND TO CONQUER." The *red* horse, (second seal, and emblematical of war) in the 4th verse is Russia; "And power was *given* to him (that is, he was permitted to retain the power) that sat thereon to *take peace* from the earth, (which means that Russia would *deprive* the earth of peace, or be the cause of the earth's not obtaining peace) and that they should *kill* one another: (manifested by the dreadful destruction and massacre caused by the present war between Russia and Turkey) and there was *given* to him a great *sword*, (or he was allowed to keep and use it).

The above is a true portrait of the present situation of that Empire, the monarch of which Daniel calls both a *bear* and a *ram*.

The *black* horse (the third seal, and emblematical of mourning) in the 5th verse must be Austria, as the word is so strongly descriptive of that power having lost so much territory, and caused such great affliction. "And he that sat on him had a pair of balances in his hand."

Austria has *now* balanced the affairs of Europe,

Verse 6. And I heard a voice *in the midst of the four beasts* (for a spiritual solution of this passage refer to the 5th and 6th verses of the 6th chapter) SAY, A measure (or a certain quantity) of *wheat* for a penny, and three

VERSE 15. And he said unto me, the waters which thou sawest, where the whore *sitteth* (examine the halfpenny) are peoples, and multitudes, and nations, and tongues.

measures of *barley* for a penny; and see thou hurt not the *oil* and the *wine* (or *take care they* are not injured).

What an exact representation of the *present* state of France; where "wheat," or wheat bread is *one penny per pound*, and barley, or barley bread *three pounds for a penny*, and every other necessary article of food remarkably cheap, and many of the luxuries of life at a low rate, and in great plenty. "And see THOU (an exalted and conspicuous individual) *hurt not* the oil and the wine (countries of course that are not to be injured). A direct allusion to Spain and Portugal, (and probably comprehends Italy, where *oil* and *wine* may be had in abundance) those countries being particularly distinguished and pointed out, as producing the two very valuable articles. I have not a doubt but that their condition will be greatly meliorated; the inquisition, and a number of infamous and distressing imports being already abolished. May theirs, ours, and every other nation's iniquitous desires, erroneous prejudices, and "bad passions," be removed.

Ponder well upon the *pale* horse (the fourth seal—Ah! does it mean as "pale" as "death,") in the 8th verse, and do not let the emphatic word, and its connected parts escape reflection: examine the remaining awful verses of the chapter, and compare them with the sounding of the seventh trumpet, and the seventh vial.

In the foregoing seals the horses must be taken as thrones, the sitters upon them as monarchs, and their colour as symbols to represent, or exhibit, the *present* situation of the monarchies.

Compare the four angels, or instruments, in the beginning of the seventh chapter with the four angels, or

A diversified people from the ancient Britons (Refer to the 2d verse of the 13th chapter).

VERSE 16. And the ten horns (observe, in this verse it does not say they are the *same* ten kings, the word king is not mentioned: it must therefore mean the powers, or monarchies) which thou sawest upon (or assisting) the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, (worry her) and burn her with fire.

The same ten powers, or monarchies which will turn destroyers namely Sweden, Denmark,

instruments, in the 15th verse of the 9th chapter, (the sixth trumpet) and with the sixth vial.

The circumstantial account of the Jew's restoration in this chapter, must likewise be taken as connected with the sixth seal, the sounding of the sixth trumpet, and the sixth vial.

The seventh seal opens in the first verse of the eighth chapter. In the second is seen "the seven angels which stood before God: (the seven appointed or operating powers of the Divine Being) and to them were given seven trumpets," four of which sounds through the chapter, and the chapter concludes with the three woes, which woes are put to introduce the "Little Book."

The "star" or earthly luminary in the eleventh verse is called "wormwood"—a bitter star, more particularly described in the succeeding chapter, under the appellation of A—bad—on. Bitter as wormwood.

"Some very respectable editions of the New Testament, such as the Complutensis, the Vulgate Latin, and Arethas, and others, have a FLYING EAGLE instead of an angel," in the former part of the last verse. "*Fly eagles.*" An eagle upon a standard "flies in the midst of," or between heaven and earth.

Prussia, Russia, Spain,* Portugal,* Germany, Naples, Sardinia, and Turkey.†

VERSE 17. For God hath put it in their hearts to fulfil his will, and to agree, (that is, they had *one mind* as in the 13th verse) and give their kingdom (temporal power) unto the

* The present situation of Spain and Portugal is well known. I therefore request my readers to peruse the following quotation; and then recollect that one of the attributes of the Divine Being is that of justice. "They have agonised the individual with the flaming *auto-da-fé's* of the inquisition: with a more dreadful scope, they have sent thousands, with the sword of the Crusade, to spread desolation in parts which had never till then heard of their name; and gratified at once their avarice and their religion: cities have been rased, and millions of inoffensive men swept from the face of the earth, because it had pleased providence to place in their countries mines of gold and seas of pearl."

† Nearly the whole of these ten powers are now (the year 1809) in open hostility to Britannia, but they *all* in the strong language of prophecy, are to "hate the whore," to "make her desolate and naked," to "eat her flesh," and to "burn her with fire." Probably upon the issue of the "Little Book," the "oil and the wine" countries will be separated from us, then the whole of the ten horns (Turkey excepted, which is in jeopardy) will then have become our enemies. Four of the seven seals are opened, the fifth is opening; and the fifth angel in the beginning of the ninth chapter now sounds his trumpet.

What a peculiar circumstance it will be, if upon the dismemberment of Turkey, a second Constantine should be the reviver of the Christian system at Constantinople: and let it be remembered that the three powers going against Turkey are Christians. "Great and marvellous are thy works Lord God Almighty, just and true are thy ways *thou* King of saints."—Rev. xv. 3.

beast, until the words of God shall (or should) be fulfilled* (an irrisistible decree of the Almighty's executed).

VERSE 18. And the WOMAN which thou sawest is that great city (or represents it) which reigneth over (or exerciseth a power over) the kings of the earth.

The word whore, woman, harlot, so often mentioned in this prophecy, must have a temporal not a spiritual signification; and by comparing this chapter with the former part of the thirteenth and various other passages of the prophecy, I cannot take it in any other light than meaning Britannia. Examine the new struck copper coin, and it completely accords with all the six chapters; particularly the first verse of the thirteenth, the first verse of the seventeenth, and her exaltation in the seventh verse of the eighteenth —she "*sits a queen*" in defiance, and though holding out an olive-branch, appears to say to the sea—"obey me."

CHAPTER XVIII.

VERSE 1. And after these things, I saw another angel (the angel that describeth the fall) come down from heaven, (or appointed by the

* Mr. Wakefield has this verse. "For God inclined their hearts to execute his purpose, and to give their own kingdom to the beast, till the words of God be accomplished."

God of heaven) having great power, and the earth was lightened with his glory. *

VERSE 2. And he cried mightily (powerfully) with a strong (or loud) voice, saying, BABYLON THE GREAT is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. †

VERSE 3. For all nations have drunk of the wine (gold) of the wrath of her fornication, (wickedness) and the kings of the earth have committed fornication (wickedness) with her, and the merchants of the earth are waxed rich through the abundance of her delicacies ‡

Take the word fornication in its full latitude as mentioned in this verse, and other parts of the chapters, and its signification cannot but be very obvious.

VERSE 4. And I heard another voice from heaven, saying, come out of (or from) her

* Which means, that the inhabitants of the earth were illuminated, instructed, or informed, in consequence of his splendor, fame, or renown.

† A receptacle of wickedness, a place inclosing foul spirits, unclean and hateful people.

‡ "People in high life are hardened to the wants and distresses of mankind."—The Dragonic Chesterfield.

"That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall."

"That drink wine out of bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph."

Read the whole of the 6th chapter of Amos. Compare and apply it.

(wickedness) * my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

VERSE 5. For her sins have reached unto heaven, and God hath remembered her iniquities.

VERSE 6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup (of course the cup of affliction) which she hath filled, fill to her double.

O ALMIGHTY FATHER!

VERSE 7. How much she hath glorified

* Remember an investigation of exhibited charges, taken into consideration by the whole House of Commons, on Wednesday, the first of February, 1809, and continued at stated periods.

Never was such a system of bribery and corruption ever brought before a public assembly. Nahum's *mistresses* of witchcraft. Read the last chapter and apply it.

"Wherever this crime is frequent or slightly noticed, it is a sad and melancholy proof, not only of a wretched corruption of heart, but of a general want of moral and religious principle; and a gloomy presage may be formed from it; that the desolation spoken of by the prophet (Isaiah i.) will soon make its appearance in that *devoted land*. May such an adulterous generation then be warned in due time, to flee from the wrath to come; and to bring forth fruits meet for repentance."

See a sermon on adultery by the constituted and established Doctor Burnaby.

"When I had fed them to the full, they committed adultery, and assembled themselves by troops in the harlot's houses. They were as fed horses in the morning, every one neighed after his neighbour's wife. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?"—Jeremiah v. 7, 8, and 9.

herself, and lived deliciously, so much torment and sorrow give her. For she saith in her heart, (confident and perfectly satisfied) I SIT A QUEEN, (examine the half-penny and compare it with the first verse of the thirteenth chapter, and observe the words "she" and "her" mentioned no less than thirty times in *this* chapter) and am no widow, (not left alone, or not bereaved) and shall see no sorrow, (or have no affliction).

VERSE 8. Therefore (for her arrogance, presumption, and self-confidence) shall her plagues, (united calamities, which are afterwards described) come in one day, (an indefinite time which from the after passages of the verse I judge alludes to the vials) death, and mourning, and famine;* and she shall be *utterly* burned with fire. † For strong (or powerful to execute

* It appeared a few years ago to have been the general wish of the inhabitants of this island to starve twenty-five millions of human beings, the *then* administration took every means in their power to effect it. I therefore quote a single verse of the 7th Psalm for the perusal of the remaining members, abettors, and supporters of that *virtuous* and "immaculate" administration, and the present inhabitants of the island. "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

† Remember; and take as signs, three awful conflagrations, the first a total destruction of COVENT GARDEN THEATRE, now rebuilt at the trifling charge of 150,000l. So much for pleasure. O ye dissipated and dissolute Britons!! I here quote the emphatic and prophetic words of a judge upon a very interesting trial CLIFFORD v. BRANDON. "What may be the consequence of such a spirit, it is impossible to foresee, but certain I am, that

his purposes) is the Lord God who judgeth her.

it leads to every kind of horror—possibly to the subversion of government, certainly to great evils, perhaps the worst that can be endured by a nation." The second a total destruction of DRURY LANE THEATRE, the third a part of SAINT JAMES's PALACE, "burned with fire."

About a week after the burning, the following was given in the public papers.

"The centinels, who used to stand at the *Palace*-gate, are removed, on account of the frequent falling of the walls. A stack of chimneys belonging to the *Queen's* private apartment fell yesterday. Several other stacks and walls are considered in a *dangerous state*, and are in consequence fenced in."

The Palace has now been stained both with plebian and royal blood (an awful sign for serious reflection) and the jury upon the inquest had only to enquire *how* the man came by his death, not what was the CAUSE of the rash act: how far the strong rumours were or were not to be depended upon, which induced the revengeful Italian to commit the bloody deed, must be left to the "serious reflections" of the public, and to the *feelings* and CONSCIENCES of the individuals, if not "seared with a hot iron."

There appears to have been practised through this a great deal of the chicanery and deceptive principle of a "false teacher;" and though Britons are so credulous that they may be made in this as well as in many other instances to "believe a lie," yet it cannot be wrong in me to refer my readers to a note on the 4th verse of this 18th chapter, that they may re-peruse an extract from Dr. Burnaby's Sermon upon Adultery. Ah! and now take as a *sign* the *burning decrees* in dreadful execution.

Ye Babylonian sceptics, are *these* "signs of the times," or are they not?

I do not particularize the fall of part of Windsor Castle; various other fires in the "holy city;" dreadful inundations, storms, shipwrecks, and slight earthquakes.

What dreadful denunciations appear in these last three verses. *

VERSE 9. And the kings of the earth, who have committed fornication (wickedness) and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning.

VERSE 10. Standing afar off (or standing aloof) for fear of the torment, saying Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come, (meaning a short period for executing the said judgment).

VERSE 11. And the merchants of the earth shall *weep* and *mourn* over her (will be *very sorry*); for no man buyeth her merchandize any more.

Which means the loss of foreign commerce,

"It appears from an annual return that in the Metropolis alone, there were no less than 293 fires during the last year, exclusive of chimnies set on fire."—Bell's Messenger for 8th January, 1810.

The tremendous thunder-storms on the 1st and 14th of July, (and since then, both in the Metropolis, and in various parts of the island) accompanied with dreadful hail, lightning, and balls of fire, must not be left unremarked as awful "signs of the times;" nor the wonderful appearances, or alteration in the state of various human beings, contrary to the common course of nature.

* "There is no instance in sacred or profane history of a rich, luxurious, immoral State every reforming itself, it proceeds from bad to worse, till, in the course of God's Providence, its fall is accomplished by the sword, by famine, or by pestilence."—The constituted and established Bishop of Landaff's Sermon for the Suppression of Vice.

or a total declension of trade. Mr. Wakefield translates it "*their* merchandize."*

VERSE 12. The merchandize of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood and of brass, and iron, and marble.

VERSE 13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and SLAVES, and SOULS OF MEN.

How particularly emphatical are these two last articles of merchandize. Sale of human flesh and religion.

The following are specimens of advertisements in the public papers in the West India Islands.

To be Sold, (Human Flesh).
Kingston. (Jamaica).

The good ship Liberty, of Liverpool, ——, Master, has brought from the Coast of Africa, a cargo of Slaves, male and female, from the age of fourteen to forty, in good condition.

They will be sold at public vendue, on Thursday next, and warranted sound. Inquiry and inspection at —— Store, where the sale will be.

* How very rapidly this part of the prophecy is fulfilling, and how dreadfully its consequences are already felt. What must be the case when "*no man* buyeth her merchandize any more."

Another sale of human flesh.

The Nancy arrived yesterday, with about two hundred Negroes, most of them healthy stout men. Six of them were a little injured on their passage, in consequence of their being unruly; but their backs, the Surgeon says, will not mortify, and the swelling and inflammation upon their legs and arms is nearly subsided.

They may be examined by application to ———. The time and mode of sale will be made agreeable to the planters.

I was a witness, when in America, to the trial of two of these *human* beings, for a small theft. Being by their judges found guilty, (a black man cannot be an evidence for a black man), the sentence of amputated ears, and seared cheeks was inflicted, and after a severe flagellation they were turned loose upon the public. When a little time after, in company with some of the principal merchants, the subject was started, and as I was inveighing bitterly against such a horrid punishment, one of them cut me short by the following answer: "You an Englishman, and pretend to tell us of our cruelty; go to your West India Islands and see the wretches impaled alive, or tied neck and heels, and exposed for the birds to peck to death." Merciful God! is that the case? and are these *merciful* acts the acts of Englishmen? "O my country" what art thou to suffer for crimes such as these.*

* Extract from a newspaper for February, 1805:—"Government is said to have contracted with a mercantile house in the West Indies for a supply of 5000 *African Negroes*, from the age of sixteen to forty; to

The following are specimens of advertisements for the sale of souls.

To be Sold,.....(Religion).

B—— L——e.

The presentation of a living (cure of souls) of about £200 per annum: the incumbent near eighty years of age, and very infirm. Inquire at ————

Another sale of religion.

To be Sold,

The next presentation to ———— (cure of souls) a valuable living in a pleasant country

serve as soldiers in the Leeward Islands. The contract is to be completed within a year, and application has been made by the Contractors to Merchants in London and Liverpool, to assist them in fulfilling their engagements. Mr. B——, of the latter place has agreed to furnish 1000 Negroes, at 55l. per head."

Mr. Pitt was questioned in the House of Commons respecting the above, and his answer was, "that as to a supposed contract, said to exist for supplying a Black Corps, of this he was ignorant; it was true indeed, that means were used to procure men out of the Slave Trade, but not by procuring Slaves." That is, Government did not procure them from the Coast of Africa, but they did procure them when brought to the West Indies.

Mr. Pitt might quibble as he pleased, but it was a direct purchase of "slaves" by the Government of Great Britain. If this does not fulfil the peculiar expression, I know not what can.

In the manuscript that was sent to Mr. Addington, I had given some account of the too great species of *slavery*, and wickedness, consequent upon cotton-mills, weaving-factories, &c. But I now omit the detail as it would swell my "Little Book," too much: indeed the crimes *and distresses* are sufficiently known in countries where *the manufactory* has been established. I said Legislators

abounding in game of all descriptions, and a large market town about three miles off, where plays, dancing, and card assemblies are kept up through the winter. Inquire at ————

The purchasers of these things must take the following oath upon their induction:

"I do swear, that I have made no simoniacal payment, contract or promise directly or indirectly by myself, or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of the ecclesiastical places, &c. nor will, at any time hereafter, perform, or

may enact laws, but no human laws I am afraid can ever reach the moral corruption that has taken place.

I give Mr. Whitbread credit for his attempts to meliorate the condition of the poor, the principal design of which appeared to be moral instruction, but the criminal neglect of parents to the duties incumbent on their offspring, accompanied with a total disregard of Ministers of the Gospel, for improving the young mind, has caused such an overflowing of ungodliness, that it is no wonder the nation should be in the sad state it now is: and Sir, I must tell you your virutuous designs will be all in vain; "Ah, sinful nation, the whole head is sick, and the whole heart faint." Read the 4th and 5th verses of the 1st chapter of Isaiah, and apply them.

I cannot reconcile the passage in the commandment "visiting the iniquity of the fathers upon the children, unto the third and fourth generation," upon any other principle than as a national visitation; for the Deity being just, will not punish the individual child for its parent's fault. See the whole of the 19th chapter of Exodus, the chapter preceding the commandments.

The iniquities of Britannia have been great (perhaps beyond a precedent) for the last 120 years—"three or four generations."

satisfy, any kind of payment, contract, or promise made by any other without my knowledge or consent. So help me God."*

I then ask this serious question. Is there one in a hundred that does not "directly or indirectly" purchase a cure of souls? Are not the "souls of men" made merchandize of? Gracious Parent of the Universe! does this accord with the love of and humanity of the Prophet of Nazareth? Is this the spirit of his blessed gospel which has been promulgated in Britain, and in which we have so much gloried? Are these the fruits whereby we are to be known as his disciples, and for which we are to receive an eternal reward?†

* A Rector, not one hundred miles from where I live, bought his Rectory with money he borrowed from a friend; that friend is gone to his long home, and his heir demands the advance made for the purchase: the emoluments arose principally from the tythe of minerals, the mines when the *cure of souls was bargained for* were good, they are now greatly reduced, and the said Rector, a worthy man, with a large family, cannot pay the principal, he therefore has sequestered the living and sold it to a sister; that *sister* is now the incumbent and *he* has been for years under fear of an arrest for payment, and thought it not prudent to leave the house for baptisms or funerals; a neighbouring clergyman must therefore be procured to execute the *improper* and *unauthorised* office of "dust to dust and ashes to ashes."

† A Bishop orders the Duchesses, Marchionesses, and Ladies Sunday's Concerts to be discontinued; and charges the Managers of the Opera House to drop their curtain at twelve o'clock on Saturday night. He might with the same degree of propriety preach a sermon to a *number of drunken* people in a public-house, the incon-

VERSE 14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.*

cation is the same. I have given this as a specimen of having observed what is called (very improperly, as *he* did not order the change) the Lord's Day. But the FATHER IN GOD might as well have permitted the fiddling practice, for the refusal would cause a more numerous attendance upon the card-tables, and be a means of promoting greater guilt, by the Ladies playing an additional number of *serious* rubbers of whist, for the trifling sum of five guineas a corner, "They are allied to their idols let them alone."

I should not wonder that in this age of wickedness we hear of appointments on that day for the noble art of pugilism, and that a "Royal Duke" and "some of the first *characters* in the kingdom were present" to witness "a fight continued until the 64th round" the combatants in a condition too horrid to relate; the successful one declaring to his opponent "your a good fellow, I am *hard put to it to stand*: you are the only man that ever *stood up* to me." The spectators professing to be British Christians, disciples of the humane and meek Jesus!!

It must be expected that the corruptions of a *real* system of religion will prevail the most when a people are in the greatest degeneracy, the Jews and their system certainly were so upon the promulgation of Christianity by my great and exalted Master; and there never was a time when his *real* system was more corrupted, or the people of this island more given to every species of wickedness.

* Britons have now to reflect upon "high crimes and misdemeanors;" peculations unprecedented and diabolical; Warringtonian and other Sodomites, and the Key (to iniquity), Chandos Street.

Any serious person reading an account of the Key's

VERSE 15. The merchants of those things, which were made rich by her, shall stand afar off (stand aloof) for the fear of her torment, weeping and wailing.

Which riches have been the greatest means of producing the corruption and influence so

destruction, cannot but say it was an awful visitation. "Think ye that *they* were sinners above all men that dwell in *Jerusalem?* I tell you, nay, but except ye repent ye shall all likewise perish."

Call to mind suicides, crim. con.'s, duels, (one even between two of his Majesty's Ministers) custom-house oaths, causing dreadful perjuries, and then let the Newgate Calendar be examined for the crimes and executions of Britons, the like to which is not known in the universe; (The Newgate Calendar for the ensuing sessions, which commences on Wednesday presents one of the longest lists of prisoners known at the Old Bailey these many years. Some of the crimes (and we greatly lament to say it) are of the *blackest and most detestable nature and description.*—The News, for September 16th, 1810), afterwards combine these open violations of the law of God with our national hypocrisy.

There perhaps never was a time when a counterfeited religion held in such abhorrence by my great and exalted Master was more prevalent or doing more harm in society; numbers who *call* themselves Christians, and make great professions really are in his words "whited sepulchres which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness." And though there has been so much zeal, and *appearance* of devotion for the last sixty or seventy years, caused by a fascinating, enthusiastic and corrupt system; the doctrines, modes, and manners of which are contrary to the true spirit of Christianity, and have a *natural* tendency to weaken the moral affections; for any opinion that is inconsistent with *that* spirit, and *engenders* enthusiasm must be a means of turning man from the *paths of virtue.* "And though" (I repeat it) "there

prevalent; "For by thy traffic thou increased thy riches and thine heart is lifted up because of thy riches." Ezekiel xxviii. 5. See also the four last verses of the 27th chapter.

Peruse, my readers, Belsham's Memoirs of the Reign of George the Third, and see the horrid transactions of the East *

VERSE 16. And saying, Alas! alas! that great city, that was clothed in fine linen and purple and scarlet, and precious stones and pearls! for in one hour so great riches is come to nought.

VERSE 17. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off (stood aloof).

has been so much zeal and *appearance* of devotion," yet it is certain the nation has been gradually increasing in *vice*, and that we are now by an irreversible decree doomed to fall.

Well might thou, my best human friend, be displeased at the hypocrisy of the people in thy days, for I am well satisfied that there is nothing at present doing more harm to the "truth as it is in Jesus," than the deceitfulness of those who at this very alarming period *pretend* to be his disciples.

* I had made some remarks respecting the affairs of the East, but the crimes are so glaringly manifest they are omitted. For former ones read the above Memoirs of Mr. Belsham's, or the Trial of Warren Hastings, and for recent ones the public papers; particularly those issued upon the commencement of the year 1810. The insurrections amongst the British troops in India, and the hostile attitude of the greatly injured natives, are strong indications of the near approach to the sixth vial. There our iniquities are full; the gathering together at *Armageddon* cannot be at any great distance.

VERSE 18. And cried, when they saw the smoke of her burning, saying, What city is like unto this great city!

VERSE 19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas! alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour* is she made desolate.

Which means a short period of time when she will be laid waste or made desolate.

The last six verses cannot mean Rome, as Commentators have generally supposed. Rome had no "merchants which were made rich by traffic." Rome did not "trade by sea." Rome was not, *cannot* be, "that great city wherein were made rich all that had ships in the sea, by reason of *her costliness.*"

A wrong hypothesis has all along been formed, Henry, Newton, and others have been strangely mistaken; an idea once embraced is with great difficulty given up, particularly on a subject of this nature, where the desire is so great to retain the prejudice.

VERSE 20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

* The "one hour" mentioned in three verses of this chapter, the 10th, 16th, and 19th, with the expressions following each verse, must be examined with care. The passages of course allude to the fall of "Babylon the great," see the 2d verse; and let the 22d and 23d verses be seriously considered.

VERSE 21. And a mighty angel* (or powerful messenger) took up a stone like a great millstone, and cast it into the sea (or river), saying, *Thus* with *violence* (the action of the angel causing a great crash) shall *that* great city Babylon (modern) be THROWN DOWN, and shall be found no more at all.

VERSE 22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in *thee;* and no craftsman, of whatsoever craft he be, shall be found any more in *thee;* and the sound of a millstone shall be heard no more at all in *thee*.

VERSE 23. And the light of a candle shall shine no more at all in *thee;* and the voice of the bridegroom, and of the bride shall be heard no more at all in *thee*. For *thy* MERCHANTS were the great men of the earth: for by thy sorceries (MAGICAL GOLD) were all nations deceived.

VERSE 24. And *in her* was found the blood of prophets, and of saints, and of all that were slain *upon* the *earth*.†

* Probably the same MIGHTY ANGEL as he in the first verse of the tenth, and the first verse of this eighteenth chapter.

† The "white horse," and the sitter upon him in the first seal appears again in the 19th chapter, and in the latter part of it the "beast and the false prophet," but so as to preclude remark, any further than that the passages must be taken as connected with, and corroborations of, former parts of the prophecy; and that when such strong expressions are made use of as is found in the latter part

Because of the multitude of the whoredoms of the well favoured harlot, the mistress of

of the 20th verse, they mean that the human being, or beings, will meet their dissolution contrary to the common course of nature.

Verse 17th. And I saw an angel standing in the sun ("The French nation choose the sun for their device, being, as they imagined, a symbol best suited to display the glory of their nation, and of their favourite King Louis the XIVth.")

Compare the 18th verse with respect to the words "eat the flesh," with the 16th verse of the 17th chapter.

"Understand the matter and consider the vision."—Daniel.

The 20th chapter produces an *after* vision, where the angel "laid hold on the DRAGON and BOUND him a thousand years." Verse 2.

"Understand the matter and consider the vision."—Daniel.

The two last chapters are a fulfilment of the ancient prophecies respecting "the commandment to restore and to build Jerusalem," as predicted by Daniel and the other prophets.

Verse 10 of this chapter. "*Seal not* the sayings of this book (evidently meaning that they would be revealed at a future period) for the time is at hand."

Verse 12. "Behold *I come quickly* (the expression is found three times in this chapter; see remarks upon the latter part of the 9th chapter of Daniel) and my reward is with me (yes, my great and exalted master, thou *bringest* thy reward *with thee* in consequence of thy obedience) to give to *every man* according as his WORK shall be.

I therefore assert with a degree of confident boldness that the system of my great and honoured master is a system of duties, and that in consequence of, and in proportion to our virtues, we shall be happy both here and

witchcraft that selleth nations through her whoredoms, and families through her witchcrafts.—Nahum iii. 4.

hereafter, and that our works, and WORKS ONLY, will be acceptable at the great and final audit.

"He which testifieth these things saith surely, I come quickly. Amen. Even so come Lord Jesus."—(Verse 20).

There are a few trifling alterations from the manuscript that was sent to Mr. Addington, but they do not in any degree affect the general tenor of the prophecy. I finished with saying, "To conclude with a few pages of remarks."

REMARKS.

"It is natural to expect upon *great occasions* an extraordinary interposition by revelation, miracle, or prophecy."

I HAVE for eight or ten years had an impression on my mind, that passages in these chapters applied to this island; they have gradually unfolded themselves, and are now given to the public: how far I have been aided by a Divine Being is not for me to say. His will be done.

I trust the chapters treated upon are not to be taken in their full literal sense, but as symbolical of the displeasure of God. It appears by the latter part of the eighteenth to amount nearly to annihilation; and in the twelfth verse of the sixteenth chapter, "every island fled away, and the mountains were not found." These very strong expressions can surely only mean terrible judgments; for the following verse says "and there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail for the plague thereof was very great." If so, the former verse could not mean annihilation, for in that case men would not be found to blaspheme God for "the plague of the hail."

A late providential discovery for the preservation of the human species, gives us a farther hope that these alarming intimations are merciful warnings though terrible judgments; for it cannot be supposed that the Almighty would interpose in this manner if a complete destruction was to take place. The public will know I allude to the cow-pock inoculation, which I have practised amongst these "cloud capt hills" for some years, and for a few of the last with a view to ascertain how far small-pox extermination could be had, and with the idea of its, some years hence, filling up a chasm in population, for none are so likely to be preserved under sword calamities as the young. I have inoculated 4945 and been very successful, not having heard of a single young person capable of work that has been deprived for one day of his, or her employment; and I should have considerably increased my numbers had it not been for the improper interference, and wrong actions of Apothecaries: and I now declare extermination of the small-pox impossible, their interested views being an insurmountable bar to it.

I have every reason to believe I am right in my general positions respecting the elucidation, viz. that the chapters treated upon are applicable to this country, and that the calamities we are to experience, as there pointed out, are now commencing; how far particular parts may be just or erroneous must be left for time to determine. If then the general positions are right, what an evident proof of the authenticity of the

Sacred Writings, and their Divine origin. Can man continue a sceptic? Must not infidelity be put to a check? ("Infidelity is the natural and necessary product of human wickedness and weakness; we see it in all other things as well as in religion, whenever the *interests* and *passions* of men are *opposite* to TRUTH.") Will not the *real* religion of my exalted Master "run and be glorified?" Yes, thou Great Supreme IT WILL, all temporal alliances must cease. "My kingdom is not of this world" but of that which is to come.

I had not the least idea of publishing before I read Mr. Kett, and sorry I am to say that a gentlemen of his liberal education, should come forward with personal abuse, partial extracts from private letters, and even texts of scripture where he leaves off, and makes the sense incomplete; whereas had he produced the whole and been as honest as Paul, he would have entirely defeated his own ends. One of the verses is this, "There is one God, and one Mediator between God and man, the man Christ Jesus." He leaves out the latter expression "the man Christ Jesus." Taking *only* the former part, his own doctrine of the trinity falls to the ground, for I ask, Would he request a favour from God, if he himself was God, or could he as Mediator be *equal* when a favour by him (Jesus Christ) was asked from a superior? If they had been equal he had no occasion to ask it, as the power would have been the same in him as his Father. But I thank the Reverend *Gentleman* for the quotation partial as it is, as by it

he completely does away the absurdity of Christ's being "God and very God." Remember that "to thy OWN MASTER thou standeth or falleth."

In order to shew the effect of the foregoing doctrine with the ignorant and unthinking multitude. I will relate the following circumstance: an advocate for the opinion was strenuously asserting that Christ was God, and still that there was but one God. I therefore asked him, where God in heaven was, when Christ was upon earth? "O," he says, "there was no God in heaven then!" Really, my friend, and did they kill God upon the cross? "Yes, yes!! but he came to life again!!!"

Excuse me, Reverend Sir, for using my reason in one instance, that is in judging from your very long quotations from the publication of a French Priest where your preponderance rests, well may popish seminaries and nunneries be so numerous when you and Right Reverend's sanction them in so free and open a manner. You indeed endeavour to palliate the matter in your last note in the addenda by saying that *they* and the dissenters must come to us, yours, I suppose, being the only *infallible* church!!

Yes, *they* (the Papists) are "more *dear and near to us*, in truth, than some, who, affecting to be called our protestant brethren, have no other title to the name of Protestant than a Jew, or a Pagan, who not being a Christian, is for that reason only not a Papist!!" (See Bishop Horsley's charge).

Mr. Kett shews his antichristianity in the *abuse of two* amiable and worthy characters

only for speaking the "truth as it is in Jesus." His language bespeaks a mind devoid of the feelings of humanity. (See page 170—2d vol. and note).

One of them was obliged to quit the island to free himself from the rancorous and intolerant spirit of *old Kettish* principles; but now they are both gone to where their "works will follow them," and left the world in humble resignation to the divine will, "dying the death of the righteous." May your latter end, Mr. Kett, be like theirs.

How far the foregoing work may implicate me, I know not, I have felt myself particularly impelled to give my opinion to the Christian world. If the elucidation may be a means of causing the scriptures to be better understood, and the genuine gospel of MY MASTER more strictly obeyed; if a few only of the inhabitants of the British Isles take these chapters in the same light I do, and are apprehensive that they may possibly be among the victims, and their reflections be a means of turning them from vice to virtue, whatever may happen to myself I shall be satisfied I have done my duty, as a believer in and follower of the Prophet of Nazareth.

I trust that I can safely say neither the censure or fear of man has had any influence upon me; but that the approbation of the Divine Being, connected with my wish for the general happiness of mankind and a declaration of the truths given at different times by his direction, has been my *motive in the* publication of this "Little Book."

May the Sovereign of the Universe dispose us to serve him in spirit and in truth—in the spirit of the Christian religion; a religion of love, benevolence, and universal charity, not confined to any particular sect, people, or country; but embraeing the good and virtuous of all ranks, degrees, and denominations, whether inhabitants of islands, continents, or peninsulas.

"The *vessels of wrath* are still vessels belonging to the Maker and Lord of all things, and answering his infinitely beneficent purposes. *Offences must come*, though WOE BE TO THOSE BY WHOM THEY COME! Each sect, and pretence, and objection, has given, or will give way in time. The true and pure religion of Christ alone grows more evident from every attack that is made upon it, and converts the bitterness and poison of its adversaries into nourishment for itself, and an universal remedy for the pains and sorrows of a miserable and degenerate world."—Hartley on Man.

POSTSCRIPT.

When reading the Second Book of Esdras, it appeared to me that the 11th, 12th, and 13th chapters had a strong likeness to some parts of Daniel's visions and the Revelations; and they then so forcibly impressed my mind, that I had intended going over and making some remarks upon them; but as they would cause my "Little Book" to be too large, and the Apocrypha not

being much read, I shall mention a few verses in the 11th, and 12th, that they may be compared with the foregoing.

I have likewise to request that the examination of the Second Book of Esdras may be begun at the 5th chapter, the head of which has this expression: "The signs of the times to come." The former part of the chapter must be accurately compared with the prophecy.

"*And the way of truth shall be hidden, and the land shall be barren of faith. But iniquity shall be increased above that which thou seest, or that thou hast heard long ago.*"

"And the Sodomitish sea shall cast out fish." See remarks upon Sodom and Egypt, 8th verse 11th chapter Revelations—"and make a noise in the night, (which noise proceeds from the said sea) which *many have not known:* but they (the people of the whole world) shall *all* hear the voice (the sound or report) thereof."—This passage, I judge, has a reference to the second vial, upon the "sea," and by its peculiar expressions probably comprehends submarine navigation. See remarks upon the 9th chapter of Revelations. "And menstruous women shall bring forth monsters."

I was informed when at Sheffield on the 24th of July last, (1810) that a woman in the neighbourhood had been delivered a few days before of an unnatural fœtus, I waited upon a surgeon to make inquiry, and he told me that it was a truth, and that the subject was half a human being and half a toad: he likewise informed me *that the* woman was at her proper time, and that

the horrid animal was full grown, and remained alive for a few hours; therefore a "menstruous woman has brought forth a monster."

"And so shall the highest shew thee visions of the high things (or as the marginal note has it *last things*) which the Most High will do unto them that dwell upon the earth in the *last days*."

The verse preceding the 11th chapter.

CHAPTER XI.

The nine first verses ("sea," "wings," "heads," &c.) 16th, 23d, 29th, 32d, 33d, 37th. The nine last verses ("four beasts," "wrongful dealing"—"and therefore appear no more," &c.)

CHAPTER XII.

Verse 2d, 3d, 11th, (marginal note "Daniel vii. 7) 13th, 18th, 22d, 24th, 25th, 26th, 27th, 28th, 31st.

The 13th chapter must be compared with the 9th chapter of Revelations, and various parts of Daniel's visions; there is no occasion to mention any particular verses, the attentive and serious reader cannot possibly mistake them.

The remaining chapters will be found to be peculiarly applicable to the Apocalypse and Daniel's visions, and are wonderfully sublime

and beautiful; but dreadfully terrific in their denunciations.

I close this short postscript with the 35th verse of the 14th chapter.

"For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared."

THE END.

I hope the Reader will excuse some typographical errors which appear in these Sheets, occasioned by the extreme haste with which the book was printed.

C. Stower, Printer, Paternoster Row.

The "LITTLE BOOK" was ready in London on the 12*th* of February 1811, (the day parliament was opened by commission from the Regent, but being prevailed upon from issuing it there (which I now look upon as a peculiar interposition of the Divine Being.—O Almighty Father! may I be enabled to perform thy whole will), I had the four thousand books conveyed to the carrier, to be forwarded to my residence at Great Hucklow near Tideswell, Derbyshire. Soon after their arrival reflecting upon the 9*th* & 10*th* verses of the 17th chapter of Revelations where the seven heads are "seven mountains," and they being the "seven kings," I judged it right to delay their publication, (not a single book having been sold) until the SIXTH KING had "come up" as it would then make the prophecy more correct, and enable me to come forth with a still greater degree of accuracy; my great wish being the establishment of Scripture Truth.

In consequence of this Act, all the *restrictions* on the Regent's *power* would *expire* and the law would devolve upon him ALL THE ROYAL AUTHORITY, AS POSSESSED BY THE SOVEREIGN, IN ALL ITS VARIOUS BRANCHES." See the Minister's Speech on Thursday Jan 12, 1812. HE therefore will be the "Sovereign" with "Royal Authority" and the "SIXTH KING" the "one is" and when THE LITTLE BOOK is opened. in an actual state of being or existence. See the latter part of the 41*st* page of the said Little Book.

Examine the 29, 30, and 31*st* verses of the

fourth chapter of Daniel; they begin with "*at the end of the* TWELVE MONTHS," and end with "the kingdom is departed from thee." A kingdom cannot be departed from one monarch, until another monarch has "*come up*," therefore the "seven times" (see the *5th* page, introduction,) mentioned in the subsequent verses, must commence at that period. The passages cannot be misunderstood, or misapplied.

The vials, with various other connected circumstances (such as those in the notes page 28, 42, and 43 of the Little Book,) must likewise take date from the said period, and not from the commencement of the restricted regency, and let it be remembered he is still the same individual,—one of the seven mountains (figuratively so, being high, raised up, or exalted,) and the first of Daniel's two kings.

A greater attention to the 4th and 17th verses of the 11th chapter of Daniel induces me to give them the following elucidation, "That "*his posterity* (A—bad—on's alias Napoleon's) *will not rule according to his dominion*" (the power, or authority he possesses) but that "*his kingdom*" will "BE PLUCKED UP even for others besides those" (for others besides his posterity) and that "she" (his present Empress) "shall not be for him' (or will not be for his views.) Compare the passages with the 26th verse of the 7th chapter.

I have earnestly to request that my readers would examine the four first verses of the 5th chapter of Daniel where Belshazzer the king *made a great feast to a thousand of his lords*, and

The "LITTLE BOOK" was ready in London on the 12*th* of February 1811, (the day parliament was opened by commission from the Regent, but being prevailed upon from issuing it there (which I now look upon as a peculiar interposition of the Divine Being.—O Almighty Father! may I be enabled to perform thy whole will), I had the four thousand books conveyed to the carrier, to be forwarded to my residence at Great Hucklow near Tideswell, Derbyshire. Soon after their arrival reflecting upon the 9*th* & 10*th* verses of the 17th chapter of Revelations where the seven heads are "seven mountains," and they being the "seven kings," I judged it right to delay their publication, (not a single book having been sold) until the SIXTH KING had "come up" as it would then make the prophecy more correct, and enable me to come forth with a still greater degree of accuracy; my great wish being the establishment of Scripture Truth.

In consequence of this Act, all the *restrictions* on the Regent's *power* would *expire* and the law would devolve upon him ALL THE ROYAL AUTHORITY, AS POSSESSED BY THE SOVEREIGN, IN ALL ITS VARIOUS BRANCHES." See the Minister's Speech on Thursday Jan 12, 1812. HE therefore will be the "Sovereign" with "Royal Authority" and the "SIXTH KING" the "one is" and when THE LITTLE BOOK is opened. in an actual state of being or existence. See the latter part of the 41*st* page of the said Little Book.

Examine the 29, 30, and 31*st* verses of the

☞ The Typographical ERRORS in the Introduction and Little Book, being more numerous than I expected, I only enumerate a few, that the possessors of the Books may with their pens make the proper alterations, as they are material mistakes from the Press.

INTRODUCTION.

Page 1, l 8 from the bottom, for respection, READ respecting. p 5 l 5, from the bottom, for resit r resist. p 9 l 5 from the top, put a comma after the word little. p 17 l 7 from the top, the parenthesis before is must be placed before or. p 23 l 12 from the bottom, r a period of years. p 46 l 7 from the bottom, r 12th chap Dan. 5th, 6th and 7th verses. P 47 l 9 from the bottom, the parenthesis ought to have been before the second should in the line. P. 50 l 19 from the top r 13th chap as in the 8th verse of 17th chap. P 53 l 8 from the top, put a full stop after the word Jews, and begin the next sentence with a capital; and erase the parenthesis. P 54 l 16 from the bottom, for or r of.

LITTLE BOOK.

P 7 l 19 from the top, for has r need. P 15 l 18 from the top put a parenthesis at the end of prophecy. P 8 l 2 from the top, put a Parenthesis after the words first beast. P 23 l 2 from the bottom, for 13th chap r 3d chap. P 26 l 5, put a parenthesis before being. P 26 l 17 from the bottom for preceding r proceeding. P 32 l 9 from the top, r so says Mr Kett. P 34 l 3 from the top for preciding r succeeding. P 34 l 20 from the bottom, for proceeding r presiding. P 44 l 6 from the top, for vials seals. P 44 l 2 from the bottom, for 6th chap r 4th chap. P. 45 l 17 from the bottom, for imports r imposts. P 58 l 9 from the top, for love of and r love and humanity of. P 69 l from the top, erase the full stop after multitude. and put the stop at the end of circumstance, and begin the next sentence with a capital A.

SECOND

Supplement,

AS AN

EVENTFUL

RECAPITULATION.

BY

EBEN—EZER

(HITHERTO hath the Lord helped us,—1 Samuel, 7, 12.)

AL—DRED.

"ALDRED (of *all* and *dread*, *i. e.* Fear, *q. d.* Fear) a Man's Name."

Bayley's Dictionary, Seventeenth Edition.

DANIEL—"Then said I, O my Lord, what shall be the end of these things? And he said, go thy way, Daniel: for the words are closed up and sealed till the time of the end." *p.* 34, *Introduction.*

JOHN—"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame. *p.* 35, *Little Book.*

ESDRAS.—And so shall the highest shew thee visions of the high things which the Most High will do unto them that dwell upon the earth, in the last days. *p.* 73, *Postscript.*

SHEFFIELD:

Printed by J. CROME, as directed by EBEN—EZER AL—DRED, Printer, Great Hucklow, Derbyshire.

PREFACE.

GOD being *all in all* with me, I introduce the second supplement with an explanation of the fourteen first verses of the gospel by John, founded upon the two words "*beginning*" and "*power*," and upon the plan of elucidation.

IN the beginning was the word *(or command)*, and the word *(or command)* was with *(proceeding from)* God, and the word was God *(God's word, or the word of God)*. The same *(word, orders, directions, or commands)* was in the beginning with *(proceeding from)* God. *(Now it is much more probable that the word should mean command, than having an allusion to a supremely favoured, and now exalted human being.)* All things were made by him *(God)*; and without him *(God)* was not any thing made that was made. In him *(God)* was life *(or had the power)*; and the life *(or the power of God)* was the light of men *(knowledge, or power given to man—See the 12th verse)*. And the light *(or illumination from*

God) shineth in darkness; and the darkness *(in man)* comprehended it not. There was a man sent from (*or appointed by)* God, whose name was John: The same came *(or was appointed by God)* for a witness, to bear witness of the light *(the illuminating power sent from God)*, that all men through him *(John)* might believe. He *(John)* was not that light, but was sent *(or appointed by God)* to bear witness of that light. That was the true light (*an illumination from God*) which lighteth every man that cometh into the world *(giveth him his reason which makes him superior to the brute creation.)* He (*God's power, or the power of the Almighty*) was in the world and the world was made by him *(God)*; and the world knew him not (*God.*) He (*his power, or the power of God*) came unto his own (*creatures*), and his own (*creatures*) received him not. But (*here the word but is a break in the poem, the subject, or scene changes*) as many as received him (*which is the messenger of the covenant.*), to them gave he power (*by his mission*) to become the sons of God, (*God will be a grateful Father, if we will be obedient children*) even to them that believe on his name (*believe in the call, or mission he has given*): Which were born, not of

blood nor of the will of the flesh, nor of the will of man, but of God *(all proceeding from God)*. And the word was made flesh *(by the word, command, or power of God flesh was made—for man cannot come into the world without his instrumentality)*, and dwelt among us, and we beheld his glory, the glory as of *(in appearance so)* the only begotten *(or best beloved)* of the Father, full of grace and truth *(receiving the favour of God in consequence of his acting with truth and sincerity)*.

The verses, as being a preface, are a highly figurative and sublime representation of the Omnipotence, or power of the Supreme Being.

SECOND SUPPLEMENT, as an EVENTFUL RECAPITULATION.

THIS very serious and alarming period has caused numbers to come forward and give their opinion of the Prophetic Writings: from the many inserted advertisements I have selected one of the latest in January 1815, called "A Combined View of the Prophecies of Daniel, Esdras, and St. John; by James Hatley Frere, esq." as the "Little Book" being a combined view, I had a wish to examine his hypothesis, which upon perusal I find to be the old beaten track, "a baseless fabric" "*built upon the sand*," each layer of the superstructure tottering as it rises to its summit, and then falls, not having its base "*founded upon a rock*," for "the *fear of man* has been a snare" to him as well as with former commentators, "but perfect love (or a proper regard for the Deity) casteth out fear." Read the whole verse, the 18th of the fourth chapter first of John, and likewise the three first verses, and *these* at *this period* must be perused with the greatest attention. I trust nothing has been kept back by me, and I can with truth say there is not a passage in my Little Book that has not my mind with it, though by

its publication I displease some *earthly* friends, yet I make a valuable exchange if I gain a *heavenly* one. This is wrote on the 17th of March, 1815, at the time I am entering upon a fair copy for the press; with a view to show what man is, and what he ought to be—"*Try the spirits.*" A few notes may be wanted at the end of sentences before the work is struck off, which will be given in a smaller letter. The recapitulation has been written at different times for the last three years, according as circumstances arose, and my mind was influenced.

In the 4th page I have requested my readers to "examine with care Nebuchadnezzar's dream, and Daniel's interpretation," and for a proper understanding of the whole, they must refer to the 28th verse of the second chapter, for it is evident the *whole* of the dream relates to "*the latter days.*" I have therefore now further to desire they would compare "four of the six verses" (40—41—42 and 43) with sixteen verses in the eleventh chapter beginning at the 24th——40th verse of the second chapter.————"And as *iron* that breaketh all these, shall it (the "fourth kingdom," the same as the "fourth beast" with "*iron* teeth" in the 7th chapter) *break in pieces and bruise.*" (Ponder well upon the significant expression)——41st verse, "The kingdom shall be *divided*" &c.——42d verse, "The kingdom shall be partly strong and partly broken,"——43d verse,

"They shall *mingle* themselves with the seed of men: but they shall *not cleave* one to another." The sixteen verses therefore in the eleventh chapter are an awful explanation of the four in the 2d chapter. The ten toes in Daniel's interpretation strongly applies to the ten horns supporting the fourth beast in the the 7th chapter, and likewise to the same ten assisting, or *supporting* horns of the *woman* in the Apocalypse. The "head of gold" in the 38th verse is a type, or emblem of the *golden image*; remember, "the *stone smote* the image and mind "upon its *feet*." "In the *days* of these kings" (44th verse)—at the time or period of their existence—is a type of the "four great beasts" in the 7th chapter, *when* "the God of heaven will set up (or begin) a kingdom which shall never be destroyed." No doubt the kingdom of Christ—the second advent—the millennium, or thousand years of happiness. See the "four great beasts" (or kings) elucidated in the 5th, 6th, 7th, and 8th pages introduction.

Upon reading Josephus's history of the Jews, I found that he makes the period of Nebuchadnezzer's "eating grass like oxen," or mental derangement to be *seven years*; I therefore am mistaken respecting the "three years and a half," or "forty and two months," as mentioned in the 5th page of the introduction. My readers that have the opportunity of seeing Josephus's history (folio vol.) will be so good as to turn to the 2d chapter,

page 200, when they will find that a "comet hung over Jerusalem for one whole year in the form of a sword," and that there were various other awful and fearful sights: but from the historian's account they were equally callous to warnings as we Britons are at this eventful period. I am just reading an account of the fog suspended for eight days and nights over the "Holy City," and in various parts of the island, as given in newspapers dated the beginning of January 1814. I quote the concluding part of a London one as a *strong sign* of approaching calamities. "We understand that there has been nothing like the present fog since the great earthquake at Lisbon, about half a century ago. The fog then lasted *eight days*." Another paper has—London, December 31.—"Lord Castlereagh and suit sailed yesterday from Harwich, for the Hague. Superstitious people might fancy something ominous in his departure. He left town in a *fog*, and sailed in the *Erebus*"—Erebus was the son of *Chaos* and *Nox*, turned into a river in hell for assisting the TITANS against JUPITER.

To the above I add an awful phenomenon particularly distinguishable from the Glasgow Observatory on Sunday night the 11th of September, as well as from various other parts of Great Britain. The full account from Glasgow being too long for my supplement I extract the following. "At eleven [illegible] the N. W. edge of this zone became

wonderfully bright, and a great number of corruscations darted towards the northern magnetic pole; it was now at the most brilliant stage of its appearance: the vivid flashes, which ran across the heavens, assumed all the colours of the rainbow, and the firmament seemed as if in a blaze of fire. *At this time the* CRACKLING NOISE *with which this phenomenon is accompanied could be distinctly heard;* andthe quantity of light which the aurora afforded was so considerable, that it was possible to read a book of a large type."

The bursting of a vat in the "Holy City" containing 7760 barrels of *strong beer*, with its dreadful effects as described in the public papers, may be taken as a sign; the said papers informing us that "the surrounding scene of desolation presents a most awful and terrific appearance, equal to that which "FIRE" or "EARTHQUAKE" may be supposed to occasion."

A few other awful warnings will be enumerated towards the close of this supplement.

In the 7th chapter of Daniel, the first of the elucidated ones, it will be found that the metaphorical Bear is explained to be Russia: my readers must therefore be careful in judging of *his then* situation, from the one he holds as the metaphorical Ram in the 8th chapter, they cannot but see them to be two different visions, therefore different operations; in the first a "*voracious Bear*," in the second a "*pushing*" or battering "ram". "*pushing westward, and*

northward, and southward, and that he became great" particularly so in the opinion of his subsiding friends the English.

If my readers wish, they may put Austria instead of Sweden (see 6th page) and the explanation will answer for the present period as well as the former one.

Rollin in his reflections upon Daniel's prophecies, Ancient History, vol. 2d. Edinburg edition, makes the vision of the four beasts in the 3d verse of this 7th chapter to be the Babylonians, the Medes and Persians *united*, (see the word united in the 16th page of the introduction to theLittle Book) the Macedonians and the Romans, and in a note says, Some interpreters instead of the Romans, put the kings of Syria and Egypt. He, through the whole of his reflections gives no reason for what he advances, nor any explanation of the four beasts, nor ever mentions any thing of the "last end of the indignation," or "the latter days," which period must be always kept in view; but interprets that, and other parts of the prophecies, probably as the opinion of others. In the 6th vol. page 179, he says, "Porphry represents these prophecies of Daniel as predictions made after the several events to which they refer."—Which are we to believe, Porphry or Rollin?

My readers cannot but see the 9th verse of this 7th chapter as explained in the 9th page, to be accurate *in all its parts* when the "Little Book" is issued. A period of history cannot be produced when thrones have been "placed" and "cast down" in such quick succession as in the last few

few years; they are too numerous to enumerate, my intelligent readers do not require it.

NOTE. This 9th verse is now considerably strengthened by applying it to recent events; for one throne has been "cast down" and "placed," and the same throne likewise "cast down" and re-"placed." Read the 9th. 10th, and 11th pages of the Introduction as a "*with-held period.* And since the note was penned, the re-"placed" throne has been "*abdicated,*" or "cast down!" And afterwards given to the abdicated Monarch's son, Napoleon the Second!! And since, by the interference of foreign powers, resumed by Ludovicus!!! These are astonishing events, leading on to the awful period of "the time of the end."

My Readers must refer to the 11th page, for an explanation of the 25th verse of this 7th chapter, the latter part of which verse, in consequence of peculiar events I elucidate as follows. "And they (the laws) shall be given into *his hands*, (that is) he shall be permitted to execute the *laws) until* (or while the period arrives of) a time and times, and the dividing of time."

Mr. Bruce, in his Travels, observed in the head-dress of the Governors of Provinces, a large broad fillet bound upon the forehead, in which was a HORN, or a conical piece of silver, gilt, in the shape of our candle-extinguishers. The custom our Traveller conceives, will explain the allusion made to it in Scripture. My Readers must therefore make *their* allusions wherever it is mentioned in the elucidation, particularly in the 12th page of the Introduction, where "the he-goat has a *notable* horn between his eyes."

Verse 26th, 7th. chapter, "But the *judgment shall sit* (how strong the expression) and *they* (which we must now see to be the allied powers,

though "*they* who he had set up" were accessary) *shall* take away *his* (then) dominion, to consume and to destroy it (the said dominion) unto the end"—a complete finishing of his *then* authority, power, reign, or dominion, and which is immediately prior to the commencement of "a time and times, and the dividing of time," or three years and a half.

In the 8th verse of the 8th chapter, 14th page is—"And out of one of them came forth a *little horn*." I am now strongly apprehensive, and from peculiar events, that the translation there is not perfect, and that it ought to be.—And *out* of them, or from them, CAME FORTH A LITTLE HORN, or if the translation is accurate, it may mean that in consequence of one of them (Austria) came forth a little horn. Refer to the preceding verse, and to the *22nd* and *23rd*, and it cannot but be acknowledged I am right in my opinion. Certain parts of the prophetic writings being inaccurately translated, they lead expositors into considerable error, great allowance therefore must be made on that account.

It will be seen in the 16th page, that I have said, "There cannot be a doubt but that the peace of Tilsit was a peace of policy," and I repeat it, that it certainly was so. In a speech of Bonaparte's in an answer to an address of the Senate, December 20th, 1812, he says, "The war that I maintain with Russia is a *war of policy*:" therefore, the prophetic word "*policy*" in a very peculiar manner applies to the expression: and perhaps his "policy" and "craft"

has a more general than particular signification.

The 22nd verse in the 17th page, says, "now *that* being broken" referring to the 8th verse, as the "he-goat;" the explanation in the introduction will be found, "at the time when he was disappointed in his views, or his purposes broken. Various circumstances might be adduced of his "disappointed views" but I wave them all, as it is well known that his "purposes were broken" when he gave up his power and "dominion," and retired to a small island in the Mediterranean. The Continental Papers inform us that "Napolean has chosen for his arms a *bee* and a *sleeping eagle*, What a strong prophetic emblem; and *this* at the time (or period) when he was broken, or "disappointed in his views."

He who had been broken yet "shall stand up," by carrying on the connexion to the middle clause of the 25th verse, is, we find "*by peace* (the consequence of) to destroy many;" the peace to be effected prior to the last end of the indignation, and not the peace of Tilsit.

NOTE. Now manifested by peculiar circumstances, to be the Peace of Paris. The expression in the 23d verse "shall stand up," may intimate, that he had been cast down.

Act of the provisional government.

The relations just established between the Allied Powers, and the French Government, are of a nature to permit FRANCE being considered immediately as in a *state of peace with them*.—(Peace was ratified at Paris on the 30th of May, 1814.) And in their Address to the people at

the same time, they say, "EVEN YET, PERHAPS HE DREAMS (has *his* VISIONS) OF GIGANTIC DESIGNS."

Note upon Reading the Public Papers. The "gigantic designs" of the busy "bee" and "sleeping eagle" are now developed, for on the 21st of March, 1815, he re-entered Paris, after having been "broken," the prophetic word has therefore been completely fulfilled. It has cost England not less than 4 or 5 hundred millions of the "image with the mark and name upon it" (called Guineas), (Mr Rose, in the House of Commons, on the 19th of April, 1815, said, we had borrowed since 1808, £600,00,000!!!) to have him "broken" or separated, and in the course of 20 days from his landing upon the French coast he has been re-united with the very people we caused him to be separated from.

Read the latter part of the 8th chapter of Daniel, beginning at the 19th verse, and let it be read with a strong impression upon the mind, that "at the time appointed the end shall be."

Note. Latter part of the 25th verse, "HE *shall also* (likewise) stood up against the Prince (singular number) of princes (plural number:) but he shall be broken without hand." He having a second time abdicated the throne is *now broken* without hand, probably meaning without having any assistance. This therefore is a more accurate elucidation than in the 18th page, and observe it is immediately *after* he had "destroyed many," and stood up against the "Prince of Princes."

A—bad—on; or Napoleon having been *broken*, and the four horns having "come up for it," he upon certain circumstances operating, changes his prophetic character from a "he-goat" in the former vision to be a "rough goat" (violent) or a "king of *fierce* countenance, and understanding dark sentences" in the after vision.

The understanding of dark sentences by *him* probably means *he* coming to have peculiar

religious views, or an increase of understanding, so as to understand difficult and dark texts, or sentences of scripture, (I cannot see how "dark sentences" can be otherwise applied,) his capacious mind, from the retirement he has been cast into, leading him into serious reflections on his past conduct, and future operations; at which period, or in a particular given time, *they* (the Jews) will probably call him "the Lord our righteousness"(see 36th page). Examine the parts where "Michael *your* Prince" is mentioned 10th chapter 21st verse, 12th chapter 1st verse, and in the 7th verse, 12th chapter Revelations, they all appear pointed out as being at the "last end of the indignation," or at "the time appointed,"

NOTE. He has been a second time cast into retirement, as A—bad—on; and into a situation where he must consequently be more withdrawn from society, than in his former one; the latter period therefore may be more applicable to his "understanding dark sentences" than the former one, the "*glorious holy mountain*" in the midst of the seas, being more solitary than the Isle of Elba, in the Mediterranean. See the last verse 11th chap. Daniel. This is part of the awful "intermediate time in the vision" where I have referred my Readers to the 8th chapter of Daniel, in the 35th page of the Little Book, "When it was fixed (his going to St Helena,) Napoleon said, he considered the voyage to St Helena, as *part of the drama of his life, little affecting the final results.*

I must be excused for repeatedly quoting the same texts of Scripture, it being necessary for a right definition of prophecy.

26th verse of the 8th chapter, "And the vision of the evening and the morning (of course

[illegible] wherefore shut up the vision; for it shall be for many days." The vision therefore is as one for many days, or a considerable period of time, yet is (as two) describing different events, at different periods: in the former they are "four notable ones," (horns) in the latter "four kingdoms," and it is evident *he* in the latter case derives his power from the said four kingdoms. See the latter part of the 22d, and the former part of the 24th verses. It is therefore in the latter vision an *union* of four kingdoms, connected with his "*mighty power*." It must be constantly kept in mind that the latter period, or latter vision is, when the three woes, and the seven vials commences; or when the transgression of the transgressors comes to the full.

The visions in this 8th chapter must be seriously reflected upon in consequence of very recent events. I *now* see the "great horn" that *was* "broken" to be the "notable horn that *was* between his eyes, (5th verse) and the "great horn that *is* between his eyes" and the "*first king*" (21st verse,) and not as I supposed it in the 13th page to be Sweden. "Therefore the *he goat waxed very great*: and when *he was strong*, the great horn (the notable one between *his eyes*) *was broken*, (or the power that he then had was broken,) and for it (*him*) came up (in his favour) four notable ones toward the four winds of heaven." The four notable ones we now find to be from con-

ntal circumstances in April, 1814, Russia, ssia, Austria, and Sweden, (examine the of Europe, and they will be found placed ward, the four winds of heaven" East, st, North, and South,) and they it is well wn in direct opposition to the fourth of iel's four beasts in the 7th verse of the eding chapter; and it must not be forgot the four above-mentioned are four of the horns in the said 7th verse, and likewise he 17th chapter of Revelations. After this wrote, I read in a newspaper "that on 11th instant (April 14th) the date assigned 'aris Papers, to Bonaparte's act of abdica- a treaty was actually signed between him the Allied Powers, (the four horns afore- tioned), England exepted (the fourth from iel afore-mentioned), by which he is to , notwithstanding his abdication the title mperor." The above acknowledged to be by Lord Castlereagh.

bserve the accuracy of prophetic expres- s, in the first vision four horns CAME *up* for ut in the latter vision, at the last end of the gnation, and at the time appointed "four ;doms" STOOD *up* for it. See the explana- of the 23d verse in the 17th page, and ob- e the former came up "when he was ng," the latter *after* he was broken.

the latter vision the ram (Russia) has two ns, "Media and Persia," which when Da- s prophecy was given were two distinct narchies: the meaning of which is, that

Rome's engages them they two now making one power—Persia, to assist in the undertaking.

I have said in the 15th page, that the latter part of the 27th verse, and the last in the 31st chapter points out "the time of the end" in a very peculiar and strong manner."

I have now to request notice may be taken of the first clause of the last verse, "And he *shall confirm the covenant* (of course a covenant made) *with many* for one week." Let the word covenant be compared with the covenant so often mentioned in the 11th chapter. In the 26th verse of this 9th chapter, it is said, "and the *people* of the prince (not the prince himself) that shall come shall destroy the city." Observe, the city cannot be Jerusalem as mentioned in the preceding verse for "the commandment is to *restore* and *build* Jerusalem to (or for) the Messiah Prince" which must be the restoring of Jerusalem to its ancient grandeur upon the second advent.

I have said in the 20th page, that the minor prophets are particular upon the Jews restoration, my Readers must likewise examine the major ones, the passages there are innumerable respecting their being restored in the "latter days", "latter times", &c. See likewise the figurative Paul to the Romans, 11th chapter.

The first time that the *gathering* of the people (of course they having been dispersed) is mentioned, may be found in a detached passage of the 49th chapter of Genesis, where

Jacob is speaking to his sons. That passage (10th verse) must be taken in connexion with the last clause of the first verse, and a proper explanation will be, that—"In the *last days* a Shiloh (the messenger of the covenant) *shall come* (observe it does not say be born, but shall come) and unto *him* shall the gathering of the people (of Israel) be." The sceptre, or rod, (Rollin says, the Hebrew signifies both) is not to *depart* from Judah, nor a law-giver from *between his feet*; until Shiloh come, &c. The law is still given, and the *rod* has not yet departed. Remember neither the rod, nor the law *is to depart until* Shiloh come; that is until the second advent, when *they* will "acknowledge *him* as their Messiah." See the 19th page introduction.

Compare the 13th and the two last verses of the 10th chapter of Daniel, with the 20th and 21st verses of the 8th chapter; and remember that in the 14th verse of the said 10th chapter it is, "what shall befal *thy people* in the *latter days*."

In the former part of the 22d page, will be found "A—bad—on has none but he adopts" He, when the passage was wrote, had no "posterity." Read the verse, the 4th of the 11th chapter, with care, and compare it with the 8th verse of the 8th chapter, as a corroborating repetition; particularly observe the word "broken," and the passage "toward the four winds of heaven." The meaning of the verse is, that when he stood up, or was esta-

blished, (the mighty king as in the 4th verse,) his kingdom mas broken and divided, or separated by the four notable horns who were situated toward the four winds of heaven; and not to *his* posterity as he wished, nor according to *his* dominion which *he* ruled, for *his* kingdom has been plucked up, thrown down, or taken away, even for others besides those —himself, and those he had intended to rule. —The verse has been literally fulfilled. for a Ludovicus has been recalled, and the kingdom given to him.

NOTE. And how a second time, in consequence of a second abdication, given to the said Ludovicus. These are no common events, therefore must be preparatory to the awful period of what a Commentator calls "the great crash."

The "mighty king" in the 3d verse of the 11th chapter of Daniel, is the same monarch as the "fourth king" in the preceding verse, who is to "*stir up all* (by his policy and craft) *against the realm of Grecia*," the realm of Grecia meaning, I should suppose, in this case, the whole of the Turkish Empire.

My Readers must examine, with care, the 2d verse of this 11th chapter, they will find it a detached one; there is a strange intermixture in various parts of prophecy, which makes it very difficult to be properly elucidated.——Prophecy is enigmatical. "Behold (see, or observe) there *shall stand up* YET three kings *in* Persia, (take notice—not three Persian kings) and the (or a) fourth (of course connected with the three) shall be far richer (the word has a

very extensive signification) than they all: and by his *strength* (or power) through (or in consequence of) his riches he shall *stir up all* against the realm of Grecia." See the 18th page.

It must be remembered, that this is to be in the "*latter days*." A reference must be had to the 20th and 21st verses of the 8th chapter, respecting Persia and Grecia.

Whatever my Readers may think respecting my opinion, that France and Spain were the "kings (or kingdoms) of the north and south, (see the 22d and a few following pages) it is certain, that the "king of the south has come into his kingdom, and returned into his own land" (Dan. 11—9); but it is probable they may suppose that that part of the chapter is more applicable to Russia and France, as kings of the north and south, than as I have explained it in the elucidation to be France and Spain, bnt which ever, or if both of them are taken, it does not in any degree alter the explanation I have given of the 14th verse.

It may be seen in the 24th and 25th pages of the introduction, that "Mr Martin declared in the House of Commons, on Monday the 8th of May, 1809. that the Public Expenditure was, last year, 77 Millions!" It will likewise be found, that the national debt was then about 890 Millions! and that 30 years prior. it was 180, and it is said to be now, (upon the entrance of the year 1814) upwards of one thousand! an addition of two hundred millions in three

years; and it was then apprehended, a hundred millions more must be added to make up deficiencies. It is held out to the public, by the venal prints, that the nation has "paid off 123,607,000 pounds, and this, during a period of expensive war." But I ask, how much has it borrowed? What a tub to the whale, or what a false light, causing the ship to be dashed upon the rocks!

NOTE. From what has already been borrowed, and what may be wanted, perhaps not less than one hundred millions more may be added to the National Debt, in the present year, 1815. ——— Total £1,260,000,000!!! And the expenditure for the same year is anticipated at £130,000,000!!!

I need not enumerate the various Gazettes Extraordinary to prove that Britons have "EXALTED THEMSELVES, (observe it is to exalt themselves, not to be exalted by others, or other nations) *to establish the vision*" (see the 25th page,) for there has been a public, gladsome, cheering, mania, particularly in the *spring*, 1814, at the time when the "atrocious usurper of France" was "broken;" with now a lengthening of the exalted mania upon the ratification of peace (and HE *by peace*, shall destroy many"), and the arrival of an Emperor, (the "magnanimous Alexander the Liberator of Europe") and a King in the *Holy City*, when for the period of about a fortnight during the monarch's stay, every species of extravagance and luxurious dissipation was carried on, to gratify a depraved taste, and shew *our exultation*, and almost every town and petty village in

in the kingdom had its illuminations, fire-works roasting of sheep, &c. the whole having been a scene of complete infatuation. Seldom does man consider, that frequently "disappointment treads upon the heels of exhultation," and that "luxury and pleasures are the never failing subverters of the most flourishing empires." "But (a change of the scene) *they* shall FALL." Dan. 11—14.—"She saith in her *heart* I SIT A QUEEN, and shall see no sorrow." Rev. 18—7. Read the explanation of the said 18th chapter in the Little Book, and at this awful period peruse with a proper degree of attention, the whole of the 5th chapter, 1st of Thessalonians, the 3d verse of which I quote as applicable to the foregoing exultation, and subsequent fall. "For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Refer to the 16th verse of the preceding chapter, and "*know*" that by the 2d verse of the 5th chapter "the day of the Lord so cometh as a thief in the night."

Circulated in the village, the consequence was, a degree of persecution by a few ill-designed individuals, which caused the comparison to be more generally known.

COMPARISON

Anglo Mania.	Anglo Sapientia.
In order to follow up the general delusion, and infatuation of the times, two hundred of men women, and children, were feasted with beef and ale for the men and women, and plum pudding for the children, by a collection made in a village containing about forty houses, part of them inhabited by very poor people; the collection amounting to about twelve pounds.	Had the money collected been appropriated to the purchase of ten pair of blankets, at twelve shillings each, and twenty shifts and shirts of different sizes at six shillings each, and the articles properly distributed, the appropriation would have been of much more benefit and *longer remembered* (that being said to be the view of the rejoicing mania) than the momentary gratification of eating and drinking.

O virtue! virtue! whenever shall we find thee triumphant, and made the basis of the Christian dispensation?—"Behold *I* come quickly; and my reward is with me, to give EVERY MAN according as his WORK shall be." *Rev.* 22 chap. 12 ver.

In the 29th page, in the former part of the 23d verse, is the word "league," which I supposed had an allusion to the word "covenant" in the preceding verse, but when properly considered, the two words must appear to have a very different meaning: The word "league" which is only mentioned once in the chapter, signifies confederacy, or alliance, and the word "covenant," and "holy covenant" so often mentioned, signifies an agreement upon certain conditions, it is not therefore "the article entered into for the regency,"

as I supposed but the "league made with him."—"After the league (confederacy, or alliance) made with him (of course the "prince of the covenant," as the last in the preceding verse) *he shall* COME UP (in the series, *after* the commotions, and divisions, and *after* the league made with him) and shall become strong with a small people," which may more properly signify from the single word *small*, a weak, or despised people who will "particularly advocate his cause," than as I have explained it in the elucidation "a small number of the people."

Rollin, in his primitive History of Greece, vol. II. page 229, mentions, Javan, the son of Japhet, and grandson of Noah, having had four sons, the third of which, he says, was Chittim, and "it is not doubted" he adds, "but that Chittim was the father of the Macedonians." (Macedonia is part of Ancient Greece, or Grecia. See Brooke's Gazetteer).—I have said, in the 30th page of the Introduction, that the word Chittim in the 30th verse of the 11th chapter of Daniel, was an appellative, but it perhaps may be more properly applied to the 8th chapter. Therefore "the ships of Chittim" may be the ships of Greece or Græcia.—There is a peculiar passage in the 24th chapter, 23d and 24th verses of the Book of Numbers, where Balaam took up his parable, and said, Alas who shall live when *God doeth this!* And ships shall come from the Coast of *Chittim*" and shall afflict Asher, and shall afflict

Eber, and he also shall perish for ever." And remember, by the 14th verse, it is to be "*to the latter days.*"

Rollin's 5th vol. Page 157, has "one of God's designs" &c. In the middle of the paragraph he represents "the shameful *image* of a WOMAN lost to all sense of virtue." See likewise his 7th vol. Page 139, where the text is, (Dan. 11—45) "He shall plant the tabernacles of his palaces, in Apadno, between the seas, in the glorious holy mountains of Zabi;" and he says he has translated it literally from the Hebrew (which is comparison), but he informs his Readers, that the two words Apadno and Zabi, are not to be found in ancient geography, and adds, the text is very difficult to be explained; now as being in Hebrew, which is comparison, or a likeness, may not it be. He A—bad—on (see 42d page Introduction) shall plant the tabernacles of his palaces between the seas in the glorious mountain of Zabi——Zabi may mean the mountain of the *Seas*, alluding to the other part of the verse, the *mountain* "between the seas." The explanation may be supposed too fanciful, but as the words are not in our translation, and as there is a considerable similarity in the names Apadno and Abadon, I invert, or turn over the p in the former, and it shews itself a b; and I reverse, or change the two last letters no, to on; I then find the word to read A—bad—on, and not Apadno. It must be remembered, prophecy is enigmatical, and that certain verses pointing out particular circumstances, do not always follow *as a regular* series.

The verses Dan. 11—15 concludes with "*yet* (for all that) *he* shall come to his end, his appointed time," see 32d page, or the end he has always had in view, "*and none shall help him*," (not then being helped by other powers.)

NOTE. "HE has now planted the tabernacles of his palaces, (or fixed his habitation or dwelling) between the Seas," or in the mountain of the seas, described by geographers, and different gazetteers, as such; and though it is not in the exact place I expected the planting to be, yet it is in a British Mountainous Island that being as an "ironical figure," the "glorious holy mountain," or it may mean the "glorious holy mountain," as his temporary residence. This therefore is *so far* eventfully recapitulated, and remember, immediately prior to the awfully succeeding and last chapter of Daniel. And how wonderful that "*his* (costly) palace" should have been sent him as a present from this island.—From the latter part of the Combined View of the Prophecies, by James Hatley Frere, Esq. Page 468, I quote the following:—— "Bounaparte, on hearing the intelligence from the North, and from the East, will return into the Holy Land, and will plant his tabernacles in the Valley of Megiddo, between the glorious holy mountains; there the treading of the Wine Press will take place, *and there he and all his army will perish under the manifest vengeance of God.*" What a perversion of the former part of the 45th verse, 11th chap. of Daniel, and various other "*combined*" texts, and how the passage shews his *art* in turning them to his own purposes. *This* is out-doing the doings of a Brothers or a Southcote. *Is this* the gift of Prophecy, or a superlative *second sight?* O Britons! if you can gorge this, you may swallow any thing.

Refer to your Bible for serious reflections upon sixteen verses in this 11th chapter, which have not been elucidated, only as occasional detached references, which verses are an awful and "regular series of internal transactions."—"*He* is to have *indignation* against the holy covenant," along with those that "*forsake* the holy covenant," 30th verse. Neither shall HE regard the God of HIS FATHERS (deviating from

them in a point of religion) nor the DESIRI
WOMEN (the "desire" of an individual "
man" was a few years ago very well known
is now retired into a foreign land) "But i
estate (or situation) shall he honour the Go
forces" (Mars the God of War); "and
divide the land (separate, or part it) for ge
Let the 36th, 37th, 38th, and 39th verses be
considered, particularly in a religious poi
view; and compared with the "Son of ma
the 14th verse, 14th chapter, Revelations,
the remainder of the chapter. See 23rd
Little Book.

The time of the end in the 40th verse,
30th I have said "commences with the
mencement of the regency," but that a
period is, when the "sixth king" the "on
receives his crown.

The king of the South, and the king o
North, in the 30th verse, my Readers may
pose more applicable to France and Ru
than as I then apprehended it, France and S
—they must judge, I now think it probab
have a reference to future events, from the
pression in the former part of the verse "
time of the end."

The 4th verse of the 12th chapter of Da
applies very strongly to the present æra.
the verse and its explanation in the 33d
Introduction. "Knowledge," (meaning
gious knowledge, from the word "righte
ness" in the preceding verse) has been gr
"increased" since the printing of my I
Book, particularly by the dissemination of

bles. See the 35th page.

Refer to the second paragraph, page 34th, respecting the "*sealed words not being opened till the period takes place.*" Not be publicly known or read, "till the time of the end."

Reflecting upon a few passages that I had quoted from my Master which may be found in the 35th page "stand in the *holy place*" or "standing where it ought not;" I apprehended the expressions might not be improperly applied to the Being exhibited in places of Divine Worship, flags, standards, and different trophies taken from our enemies, shot through and through and stained with human blood. "*And they shall place the abomination that maketh desolate.*" To which may be added, the "*abomination*" of consecrating banners in the "*holy place.*" In the 35th Page is a reference to a few expressions given by Matthew and Mark, 24th chapter of the former, and the 13th of the latter. I have now to request my Readers would remark the 24th verse, from Matt. and the 22d from Mark, for the fanaticism of thousands, and tens of thousands of human beings, has at a very late period completely fulfilled the texts——that there should be "*false Christs, and false Prophets*" *&c.*, and immediately prior to the tribulation," and that tribulation immediately preceding the "Son of man coming in the clouds of heaven," Verses 29th, 30th, and 31st from St Matthew.

In the 36th Page, I quoted two verses from the 23d chapter of Jeremiah; the 33d chapter must be examined, and in it will be found the

same prophecy: the whole of both the chapters refers to the Jews restoration, the concluding part of the last verse of the 33d, says, "I will cause their captivity to return, and have mercy on them." It must be remembered that in both the passages it is *unto* David, not the seed of David, but an attached branch. Let the parts be *properly* considered.

In a few passages, (see one of them, Page 37th, Introduction), it will be found what my opinion is respecting a "separation of soul." Gibbon, in his Roman History, the latter Part of page 247, and the former part of the succeeding one, 9th Vol. small octavo, has, "The intermediate state of the soul it is hard to determine; and those who most firmly believe her immaterial nature, are at a loss to understand how she can think, or act, without the agency of the organs of sense." Or I should rather say, Christians not believing in a transmigration of souls, and God having made every thing for use, can the soul act without a body?

How a nation changes its opinion, when it changes its Monarch: Napoleon being "*broken*" the people in France gives him every opprobious epithet, and causes a still stronger verification of the truth of my explanation of the 11th verse, of the 9th chapter of Revelations. And we in this island, since his re-ascension, more virulent than ever. See the 42nd and 43d Pages of the Introduction.

NOTE. If a wish is had to see the word confirmed, examine a certain document dated "Vienna, the 25th March, 1815," with seven signatures, and (since then various others, both external and internal) remember that the individual therein mentioned, is to take at the "time of the end," the Prophetic character of a "king of *fierce* countenance and understanding, dark sentences," —the "rough goat"—the "king of Grecia."

In Freere's "Combined View" may be found a further explanation of the word A—bad—on. If my Readers have a desire to read the "View", and the numerous quotations from Van Ess's Life of Bonaparte, and various other publications of the same reprobating nature, they must begin at the 341st Page, they will *there* find Napoleon to be "A—bad—on indeed." Never did I read such a series of false deductions, both *there*, and through the *whole* of his "baseless fabric," assertions without any authority, particularly respecting HIS "infidel king," though at the beginning of chapter the 5th, he acknowledges him "an instrument in the hands of God"—Yes, though an "*infidel king*." O! what will not man advance when prejudice warps the understanding, and when he has perhaps a temporal end to serve.

NOTE. I in this Note literally transcribe the verse in the New Version. "*And* they had a King over them, the Angel of the deep pit; whose name in the Hebrew *tongue* is Abaddon, but in the Greek *tongue* he hath the name Apollyon, *that is, The Destroyer*." It must be remembered, the "fifth angel" has not yet sounded, neither has the vials commenced, the second of which is upon the sea. See Page 44, Introduction, and 22, Little Book.

The contest there has been respecting the renewal of the East India Company's Charter, may

probably lead to some events, (perhaps "religious animosities," in consequence of the liberty given to different sects to propagate the Christian Religion) tending to the fulfilment of the 6th vial, which the angel is to pour out "upon the great River Euphrates," andwhich is so particularly described in the eight last verses of the 9th chapter of Revelations, and may be found in the 44th, 45th, and 46thPages of the Introduction, and which, no doubt, is the war of "Armageddon," or "the Battle of that great day of God Almighty," preparatory to the very awful verses in the latter part of the 16th chapter of Revelations. See the vial and the 33d, 34th, 35th. and 36th Pages of the Little Book. I have to request that upon the perusal of this part of the recapitulation, a reference may be had to the three first chapters in Zechariah. I have said in a Note, 35th Page of the Little Book, that "Megiddon may be Armageddon." Compare these chapters in Zechariah, with the 38th and 39th of Ezekiel; the symbolical "feast of the fowls" in the latter chapter, must be the same as the symbolical "Feast of the Fowls" in the 19th chapter of Revelations; and remember, that Ezekiel says, "*in the latter years, thou shalt come into the land*," and that "it shall be in the *latter days*." The vision of the dry bones in the 37th chapter, can only mean the restoration of "the whole house of Israel." Read the chapter with understanding, particularly *ye* of that "house" who "*pierced him*"—your brother, the virtuous Jew.

In the 13th verse of the 9th chapter of Revelations, "And I heard *a voice* from the four horns of the golden altar which is before God." A Note, in the Improved Version, says, "or *one voice* from the four horns, &c." which must be A—bad—on's; and he in the 14th and 15th verses "looses" the four angels (or horns) which were prepared, or had been prepared. Refer to the 22d verse of the 8th chapter of Daniel, the four horns are the "four kingdoms" there mentioned.

Hebrews, 6th ch. 7th ver. "seeing they crucify to themselves the Son of God afresh, and put him to an open shame." How strongly this accords with an explanation of part of the 8th verse, 11th chapter of Revelations, found in the 50th Page.

The death of the witnesses is, by the passages, evidently a public and ignominious one, (see the latter part of the 51st and 52d Pages Introduction), and even after their deaths "their dead bodies are not suffered to be put in graves;" their resurrection is an astonishing circumstance, for "great fear fell upon *them*, which *saw them*," and greater must be their astonishment when "*they ascended up to heaven in a cloud; and their enemies beheld them.*" I cannot construe these passages in any figurative manner whatever; no doubt there have been attempted explanations, but they must have been fanciful in the extreme.

It is evident the vision changes in the 7th verse, 12th chapter of Revelations, (see 32d page introduction.) where "Michael and his angels fought *against* the DRAGON;" the only place in the Apocalypse, where the name is mentioned; but it is found three times in Daniel, namel 10th chapter, 13th and 21st verses; and 12th chapter, 1st verse. Let the texts and contexts be accurately examined: my readers must see that Michael is a character to whom we give the denomination of A—bad—on, but Daniel calls him "one of the chief princes"—"*your prince*," "the great prince." If the last verse of the 10th chapter, of Daniel is read with a proper degree of consideration, its meaning cannot but be comprehended; for no individual as an exalted character, ever supported, maintained, or favoured the cause of the Jews in a more conspicuous manner. See the latter part of the 36th and 37th pages.—But the renowned and *pious Minister of the Gospel.* Rowland Hill, tells the people that "Bonaparte is inspired by the Devil!!!"

Read the 55th, 56th, 57th and 58th Pages of the Introduction, and accompany the perusal with an examination of the dreadful woe in the 12th verse of the 12th chapter of Revelations.—The woe has an illusion to the two first vials by the expression, "Wo to the inhabitants of the *earth*, and the *sea*!"—and adds, "for the devil is come down unto *you*, having great wrath." A proper reference must likewise be had to the

latter

latter part of the tenth, and the whole of the 11th verse. The latter part of the 10th, is, "for the accuser (censurer, or condemner) of our brethren (the Catholic's) is *cast down*, which accused them (the Catholics) before our God, day and night."—Meaning a constant, continual, or persevering accusation. Unite the above to the succeeding verse.

NOTE. The state of Ireland in the present month of October, 1815, strongly proves the truth of my opinion of part of the 12th chapter of Revelations, see the 55th Page, where I have said, "Her situation has been dreadful for some years, her sufferings therefore were signs of the times," and foretastes, or warnings of the calamities she is to undergo." They *now* are engaged in "solemn oaths," and may probably proceed to "dreadful and terrible perseverance." Religion is the basis. See the 56th Page.

Refer to the 58th Page of the Introduction for one may suppose there is not a single Reader of the Little Book, who is unacquainted with the present situation of Spain, the Monarch who *we* had been fighting for there, with a view to re-establish him on the throne, he on the 25th of July, 1814, RE-ESTABLISHED THE INQUISITION.

I had an opinion that "the decision in the House of Commons, and in the House of Lords in the eventful year, 1810, had decided the Catholic Question," (see the 57th Page), yet still in a more eventful one, 1813, the question has been simply mentioned, and it was said by its "father," would be again brought forward upon the next meeting of Parliament, but it was not then agitated, for reasons its "*father*" was well aware of. In this *still more eventful*

year (1815), it may be again brought forward and perhaps for the last time. It must be remembered, that the Catholics in England, and likewise the Dissenters have applied for a removal of their disabilities.

NOTE. The Catholics appointed another to present their Petition in the room of its "father," and the agitated circumstances is so recent, I make no remarks.—Refer—"Read, Think and Understand."

The author of the Christian system fixes what ought to have been an unalterable decree. "MY kingdom is not of this world." No master thou requires no *subscriptions*—no restrictions—no *formularies of faith*. Religion must be as free as the air we breathe, or it is not the religion of the Covenanted Messenger.

NOTE. See the 57th and 58th Pages Introduction, and the 21st and 68th Pages Little Book. How wonderful, that by the new part of the Constitution of France, signed 22d April 1815, Religious Establishments have there been abrogated, and that that country which in former ages was so particularly persecuting, should be the first to *disunite* Church and State. If there is no religious establishment, there can be no internal religious Persecution. See the 62d article, "Liberty of worship is guaranteed to all;" and the 67th, where there is to be no "privileged or *predominant* (established) religion." If there is no *predominant* religion, toleration is not wanted, which toleration implies a privilege *we grant you*.——"ALL temporal alliances must cease, 68th Page," O what a glorious æra, for the rational and thinking Christian!

A late Writer upon the Prophecies, says, "We may expect soon to see a new description of Legislators rising up in the several Anti-christian countries of Europe, and such, we may hope, as will be much better than any who have heretofore been seen. We may expect soon to see the utter destruction of Despotic Governments, and of *Anti-christian religious establishments*, proceeding with an increased rapidity; for unlikely as this may now appear in the eyes of most, GOD is able to do it."

Since the above was wrote, the New Constitution of the Netherlands has equalized all Religions, and the BISHOPS *their* (think) have remonstrated. See the Document, dated July 28, 1815.

In Page 57, I have said "persecution has been the case of (or caused by) establishments." See that, and the succeeding Page. The Stone there mentioned has died in a prison, a type of a stone, which is to "*smite the image*," become a "great mountain," and "fill the whole earth." See the 3d and 4th Page of the Introduction.

NOTE. How far the circumstance as mentioned in a London Newspaper, dated 6th April, 1815, is true, my Readers must judge, that "A Mr *Stone*, from England, when in conversation with *Bonaparte*, he (the said Bonaparte) had declared to him, (the said Mr Stone) that he should turn Unitarian." Remember the Jews are *so*—HE is to "understand dark sentences." And likewise remember this is the approach to the last end of the indignation,

Every unprejudiced person cannot but assent to the accuracy of the elucidation of the 12th chapter of Revelations, which I have said "applies to the dismemberent of America from its parent Great Britain, and to Ireland." See the explanation, beginning at the 53rd Page of the Introduction. Compare the 6th and 14th verse of the chapter.

The word "feed" in the former, and the word "nourished" in the latter, have both the same meaning: and observe, in the verses quoted *she* is protected for the same period of time, which time means three years and a half.——The two words fed and nourished, therefore may apply to her present state of *peace*, (as it is called, though she may be plunged into another war, when she will be protected for the given period), which peace takes place immediately antecedent to the

commencement of the awful period; and it is very probable, that the latter part of the explanation of the 16th verse, has been fulfilled, viz. that "a Continental Power (or Continental Circumstances) has *caused* the child to be delivered from the power of the Dragon." 17th verse, "And the Dragon was wroth with the woman, and *went* (or did go and has now been —The prophetic passage therefore *has now* been fulfilled) to make war with the *remnant*, (those that remained) of her (the woman's) feed,—offspring, or children.

In the 60th Page, I have said "the approaching war with America has probably been greatly accelerated by the death of Pierce." A person of the name of Pierce was the helm's-man of an American vessel, who was shot from off a British ship of war, in the Bay of New York, in consequence of his not shortning sail, and obeying the mandates of the said British ship of war.

I was in America about 15 months, and do not recollect of more than one person begging in the streets of the towns, or in any part of the United States. What a contrast to the situation of Great Britain, where the mendicants are so numerous, that the doors of houses, and the public streets are scarcely ever free from them; and certainly nothing can more strongly show the good or bad government, the happiness or misery of a people.

NOTE. Mr Rose, on Thursday June 8, 1815, "called the attention of the House to the state of Mendicity in the Metropolis," and

informed them, there were 15,000 Mendicants ! ! It is no wonder when he was te ling his tale, they so frequently called out; "*hear ! hear !*" And a valuable periodical print, at the same period, informs its readers, that "it is computed, that in the metropolis there are, at least, 40,000 mechanics out of employment, many of whom have large families," yet Great-Britain is entering upon a sanguinary war, and distributing, far and wide, the *Gospel of Peace*. What inconsistency ! what absurdity ! what infatuation !

Babylon was fallen, and "never to be inhabited" when John's prophecy was given, he therefore must mean a modern Babylon.—See 5th Page Little Book. For a proof of fallen Babylon, read a late published "Memoir on the Ruins of Babylon, by Claudius James Rich, Esq," and accompany that with the four last verses of the 13th chapter of Isaiah. The other part of the Chapter is very applicable to the present times, and to various parts of the Little Book.

I request my Readers to refer to the 11th chapter, as a proof, "that the Lord shall set his hand again the *second time*, to recover the remnant of his people. 11th verse, "And when there shall come forth a ROD out of the stem of Jesse." 1st verse. And when "the wolf shall dwell with the lamb," &c. 6th, 7th and 8th verses.

In the 7th and 8th Pages of the Little Book I have desired my Readers to "examine the 27th and 28th chapters of Ezekiel, particularly the 4th, 5th, 18th and 19th verses of the latter;" for most Commentators have supposed the prophecy had a double signification, and as relating to the "time of the end," or "the time appointed," from the strong expression in the 25th verse of the 28th chapter, "when I shall have gathered the House of Israel."—I therefore have now to request, that they would accurately notice the 7th verse of the said 28th chapter, for A—bad—on may with the greatest propriety be called "the *terrible* of the nations." Reflect with an awful seriousness upon the context—as it was with in-

sular Tyre, so it may be with insular Britain —*they* were confident, so are *we*.

NOTE. In the months of April and May, in the present year (1815), Petitions have again been rejected by the "feet of it," which confirms me in the justness of my opinion of the explanation of that part of the 2d verse, 13th chapter of Revelations, Page 10th.

Thomas Erskine, in his "Causes and Consequences", printed in 1791, has this very remarkable, and I may call it, prophetic expression. "England, instead of dictating a constitution, and boundaries to the French Republic, (equally and still more strongly applicable at the present æra), or settling at Paris the imaginary balances of Europe, may be probably driven to fight against her (France) upon English ground for her own constitution, whilst the waste and anticipation of her resources nourished disgust and alienation to its excellent principles, and destroys that enthusiasm which nothing but the practical enjoyment of good government can inspire." See Note 10th Page Little Book.

The Improved Version has the latter part of the 5th verse in the 13th chap. 12th Page, "And authority was given him to continue 42 months;" and in a Note upon the word, continue the translators, say, "Or to act, or make war. See Griesbach. The M.S.S. vary." As manuscripts and translations vary, an accurate elucidation of the prophetic parts of Sacred Writ is not to be expected. The passage probably means, that he will *continue* or persevere to act, or to make war, for the

remainder of the period of 42 months: the wound therefore which "was healed," and apparently a "deadly" one, must be the malady he is *now* afflicted with, and from which he will recover, for *he* must certainly be "healed" before *he* can "act, or make war."

In the 16th Page, I have said, that "Bribery is one of the crying sins of the nation, and the very essence of the Devil and Satan," and which no doubt has been carried on in the same, or in a greater degree than ever. The allegory of the garden in Eden, proves my position respecting bribery; that it is the "essence of the Devil and Satan," or the greatest possible wickedness in man, for we may be satisfied *that* "has been the means of causing to be slain (even since I printed my Little Book) thousands and tens of thousands of human Beings."

NOTE. The public Papers announce, that 5 or 9 millions, are to be sent to those *we are now* (April 1815) *in alliance with*. "No pipe no dance," no pay no fight—"think."

It is probable that the determination of the late king of Sweden, to be found in various Newspapers for February, 1815, may in some degree apply to the passage I have quoted from Zechariah, in the 20th Page. Observe, Zechariah says, "ten men of all languages of all nations." Gustavus Adolphus invites "ten men" of ten different nations: "ten brothers to accompany us to Jerusalem," they there-

fore are "ten men of all (or of different) languages of the nations." We must look upon this as a strong type of the Jews restoration. Read the 8th chapter of Zechariah with care.

The Note in the 23d Page, "see nearly the same expression in the 13th verse of the 3rd chapter of Joel for the wickedness of the people in *those days and in that time.*" See the 1st verse. The expressions therefore in the six last verses in the 14th chapter of Revelations must be accurately compared with the said 13th verse of the 3d chapter of Joel, for no doubt, both mean the same period of time, the period of the Jews restoration.

Let the latter part of the 2d chapter of Joel be read with care; the 28th verse where it is "and it shall come to pass afterward:" a "Jew Rabbi, says, the word *afterward* signifies the same as *In the latter days*, and that whenever the words occur (latter days, or latter times) they denote the times of the Messiah; and therefore he refers this Prophecy to his days, and makes it descriptive of the event which is foretold."——So the Jewish Rabbi, Kimchi, believes in the second advent.

The Petitions against the Catholic Claims, from the two Universities, and from the numerous associations of Constituted and Established Divines, prove my being correct in the elucidation of the latter part of the 14th chapter of Revelations, respecting "Religious animosities causing internal animosities:" or the

lashing interests of the "CROWN," the "Temple," and the "Altar." See the 23rd and 24th Pages of the Little Book, particularly the 14th verse, where one "*sat upon the cloud*, (a cloud is emblematical of darkness) like unto the SON OF MAN, (the living Father's child, or the Son of the Father who is living) having on his head a GOLDEN CROWN, and in his *hand* a SHARP SICKLE." In the remaining verses may be seen the calamitous operation of the "sharp sickle" in consequence of the advice given from the "*temple*," and the "*altar*" too strongly distinguished, or pointed out situations, the latter highly gurative. Remember the angel in the 15th verse is simply "the temple, (earthly) crying with a *loud voice* to him, that sat on the cloud," &c. The angel in the 17th verse "came out of the temple which is in *heaven*" (heavenly.) One passage therefore (church) in the 24th Page, must be taken differently from what it is there explained. We, the essentials of a Constituted and Established "Temple" must persevere to cry "Great is Diana of the Ephesians." "SIRS—Ye know that by this *craft* we have our wealth."——In 1780, there were PROTESTANT ASSOCIATIONS.—In 1813, there is what is called ORANGE LODGES.——Sirs—Ye know the consequences resulting from the former, and ye know that the former Associations were headed by a FANATICAL LORD. Let the foregoing Passages be accurately compared with the 36th, 37th, 38th, and 39th verses of the 11th chapter of Daniel.

NOTE. It may be supposed from the late dreadful scenes in the South of France, that that country may be meant as the [illegible] one; but if the chapter is properly examined, it will be found to allude to "Babylon," (8th verse), and to the "SON OF MAN having on *his head a Golden Crown*," (14th verse), therefore a crowned king: but the individual Ludovicus has not been crowned, therefore is not yet (November 1815) a crowned king. The passage in the 24th Page ought to have been "religious animosities causing internal commotions."

The 15th chapter, for which see Pages 24, 25, 26, and 27, must be well considered, as an introductory one to very awful events. The second verse of the Improved Version, Page 597, is considerably different from the one in the Testament in common use, I therefore copy it: and as translations differ so very materially, a correctness in elucidations is not to be expected.—"And I saw *as it was a laver of glass* mingled with fire; and *those* (take notice, it is the plural number, no particular individual mentioned) that had gotten the victory over the beast, and over his (golden) image, (its power or influence,) and over the number of his name, (they mentioned as principals) standing *by the laver of glass*, having the harps of God." It must be observed, that in this translation, it is a laver of glass, and standing by the laver of glass.—A laver is any vessel, or receptacle, holding, or containing water; and water acts as a glass, or mirror; and *they* that had gotten the victory, are *standing by the laver of glass*, having the harps of God. We may therefore apprehend the 2nd, 3rd, and 4th verses, to mean great rejoicings, by, and perhaps upon the water, for the completion of some astonishing, and proba-

bly miraculous event. The expression in the beginning is "*Great and marvellous*," and concludes with, "*for thy judgments are made manifest.*" And remember that after this "heaven *was* opened." See the pages. The first verse has "Great and marvellous," as well as the *song*.

Compare the song with the saying of the *angel* of the waters in Revelations 9th and 1st and with the 5th and 6th verses of the 16th chapter, the "bottomless pit" (or deep) in the former, is the same as the "sea" in the latter.

It must be remembered, that Ludovicus issued a manifesto dated Hartwell, February 1st, 1813, which was industriously circulated in France, by our present administration, and I have no doubt but that every measure has been taken by the medling and dictating English to force the "number of his name" upon the French Nation. Do not forget that the "*victory is to be gotten over the beast, and over his image, and over his mark, and* OVER THE NUMBER OF HIS NAME;" therefore the number of his name (Ludovicus) must be in hostile array, against "they," "those," "them," the people, they united—mind not an individual.

NOTE. See a "Declaration," dated Ghent, April 12, 1815, (to be found in various Newspapers) signed "Louis," and after one with the same signature and likewise a third: these Declarations directed to "they," "those," "them" strongly verify the passage; to which may now be added, Clancarty to Castlereagh, dated Vienna, May 6, 1815, particularly two paragraphs in the letter, the first beginning with "In this War they (the Allies) do not desire to interfere with the legitimate right of the French People;" and afterwards "but they (the Allies) do think (are not sure) they (the Allies) have a

NOTE. It may be [illegible] South of France; [illegible] one; but if the [illegible] allude to "Ba[illegible]ing on his her[illegible]ed king: bu[illegible]fore is not [illegible] the 24th [illegible] internal [illegible]

[illegible] general," &c. Four Monarchs [illegible]) join, or are in Alliance to deprive [illegible] chosen Monarch, though they, at the [illegible] 25 millions of People to themselves and [illegible] who they like as *their* Monarch, or [illegible] they think proper, but that they shall [illegible] Monarch, as he is A—bad—on!! Is this con[illegible]cy? Is this doing as *they* would be done by? [illegible] aphorism? Is this "the law and the prophets" [illegible] Ye Monarchs who profess yourselves Christians [illegible] sermon on the Mount, from which the quotation [illegible] name your conduct by it. This is given from a Uni[illegible] (the worshipper of one God—not three) to Trinita[illegible] Monarchs, and with the best of views

[illegible] *Note.* The Foreign Armies having left France (a [illegible] *strituously* left to keep them in awe), *they, those, them,* [illegible] now (29th Nov. 1815) to be getting into *hostile array* a[illegible] Ludovicus, the number of his name, we may therefore, [illegible]bly soon hear of the song being sung, "Great and marvellous [illegible] works, Lord God Almighty, just and true are thy ways, [illegible] King of Saints. Who shall not fear thee, O Lord, and glo[illegible] thy name? FOR THOU ONLY ART HOLY; for all [illegible] shall come and worship before thee; for thy judgments are [illegible] manifest." Part of the 3d and 4th verses of the 15th chapter of Revelations: Observe, in the adoration, it is THOU ONLY art holy; not as the declarations of the Allies are prefaced, "To the holy undivided Trinity." See the 25th and 26th Pages.

In my explanation of the former part of the earth's vial, I have said in page 28, probably a severe and long continued frost, or a very rigorous winter," &c. I therefore insert the following that my readers may judge how far the circumstances may be preparatory signs to the vials commencement.

"Printed *upon* the River Thames to commemorate a remarkably severe frost, which commenced December 27th, 1813, accompanied by an unusual thick fog, that continued eight days, and was succeeded by a tremendous fall of

w, which prevented all communication
e northern and western roads, for several
s. The Thames presented a complete field of
ce between London and Blackfriars Bridges,
on Monday the 31st January, 1814. A Fair
is this day (February 4, 1814) held, and the
whole space between the two Bridges covered
with spectators." I had wrote some observations on the state of the weather during the winter, but I omit them, and insert an extract from Dr. Fothergill's Report of Diseases, for the three months, which may be found in the monthly magazine, dated March 1, 1814. "Several of the diseases now enumerated have been influenced, if not altogether occasioned, by the state of the weather, which has not only been particularly severe, but accompanied by phenomena inimical to health. The frost has continued, with very short intervals, from December, to the present time. Fogs of unusual density, and long duration have prevailed. Easterly winds have annoyed the healthy, and much affected the sick; in short, a more distressing season has rarely occured." There was a fall of snow in the High Peak, in the beginning of *May*, which for a short time, rendered the roads, in some parts, impassable for carriages; and a continuation of cold and general wet weather through the summer, with occasional hot days, the Thermometor varying 15 or 16 degrees, from 2 A. M. to 2 P. M.; on the 12th of July, at 2 in the morning, there was frost; I mention the circumstance

having seen and felt it, as a contrast to the heat of the 12th of July, 1808, and as corroborating my opinion, that the Sun's power has been diminished. See the Little Book, page 30, and for the Note in Page 31, I extract a paragraph from a London Newspaper, dated 15th August, 1814, "The accounts of Thunder-storms from all parts of the kingdom are truly terrific. We never remember reading of so much mischief having been done; many lives having been lost, and the number of cattle of different descriptions, killed by the electric fluid, so very great." "Hail-stones" in various parts, as large as "hen's eggs,"—though not *yet* of six hundred pound weight." The electric fluid, with other attendant circumstances, may have caused the "general blight" on wheat, (see the Agricultural Report, for September and October, and refer to the 28th page of the Little Book,) which we must look upon as one of the "concatinating" causes for the first vials operation, a link in the great and awful drama, and that connected with the influx of wheat from other countries inducing the landed *interest* (temporal—the leading view of man) to obtain a legislative interference in order to raise the price to the consumer, and the mercantile *interest* (temporal—the leading view of man) opposing the measure, causes a "frightful revulsion:" a prophetic expression when debating upon the *corn* bill, and in a very short time realized, and lamentably felt by the individual who uttered it. This therefore proceeds from "the earth

not yielding its increase," or the vials being "upon," or proceeding from that element.

My intelligent readers will see it proper to make some little variation in the note.

NOTE. The riotous conduct of the Seamen in the North of England (their plans being a rise of Wages, and preventing Coals being conveyed to the Metropolis—think of what may be the consequence, for since the loss of two voyages there has been high winds, & there may be a "severe & long continued frost") may be another concatinating cause: Coals being a mineral proceeding from the "*earth*." To which may be added, the great number of workmen slain in the Coal Mines in that neighbourhood. Revert to the former part where I have mentioned the "Corn Bill." What results may now be expected from the present great depreciation of all kinds of farming produce. See the Agricultural Report for the month of October last, and its alarm as a "concatinating cause."——Observe, these are causes prior to the commencement of the vials.

The winter of 1814—5, commenced, in the High Peak, with frost, on the 21st December, ushered in with very high winds (accounts from the public prints at the latter end of the month were truly terrific), and a remarkable dark, atmosphere, and on the 27th a thick fog took place, but more properly speaking, a thick exhalation, (see the foregoing, wrote last winter, and likewise the Little Book, pages 27 and 28,) accompanied with driving and drifted snow; and the frost continued with snow and fogs, during the greatest part of winter, and if we take it through, perhaps a period was never known, to a reflecting mind, more *gloomy*. The wind, frost, &c. was preceded by several weeks of very wet weather, with a particularly damp and unwholesome air, the

earth, even in the High Peak, so much saturated as to be a perfect puddle, which is likewise the case, at the present æra, in the spring of 1815, and when the political horizon is still more gloomy.

The "noisome and grievous sore", in the middle clause of the 2nd verse, Mr Wakefield has, a "bad and sore ulcer, in the New Version it is found, "a bad and noisome ulcer," my readers must form their own judgments respecting the translations. The affliction is no doubt, a bodily scourge, and which perhaps will be continued into, and through the fifth vial, and considerably effected by the fourth upon the sun, the two vials, first and fourth, being in opposition to each other, the former cold, the latter hot, and both of them probably caused by the Comet. The vials, particularly those affected by the elements, may have an extended influence. Astronomers say, that *one* and the *same* comet visits the earth in seven equal revolutions of 575 years, the 7th revolution of the revolutionary comet was in the year 1680, and the said astronomers say, that the 8th revolution would not be till the year 2255, it is therefore evident, that the tremendous one in 1811, is not the same Comet, but an intervening one. There was a fifth visit of the revolutionary comet in the year 531, and eight years afterwards, another comet appeared, and remained visible 40 days, those were in the reign of the Catholic, intolerant, and persecuting Justinian, and his lewd and

cruel wife, and dissolute and abandoned court —The nations, who gazed with astonishment expected wars and calamities from the baneful influence; and these expectations were abundantly fulfilled, for wars, earthquakes, plagues pestilences, and famine, were dreadful in the extreme. And it may deserve notice, that in that, as in the former preceding instance, the Comet was followed, though at a longer interval, by a remarkable *paleness* of the sun.—There are now in 1815, *dark* spots upon the sun's disk.

Sir Isaac Newton says, a Comet borrows its heat from the sun, and that the heat of a comet is 2000 times as great as red hot iron; may we not therefore, with the greatest propriety suppose, that the long series of cold, wet, and foggy weather has been effected by a want of the sun's influence, in consequence of the comet having deprived that luminary of its usual power, and may we not apprehend that when the sun's power is regained, the luminary may have a greatly increased heat, and produce the fourth vial "upon the sun." See the explanation of the vials, the New Version has the word Ulcers in the 11th verse.

It will be seen in a note in the 31st page, that I have quoted two verses from the 21st chapter of Luke. I now transcribe three others, the 9th, 10th, and 11th. "But when ye shall hear of *wars and commotions*, be not terrified: for those things must *come to pass*, but the *end* is not by and by: Then said he

unto them, *Nation shall rise against nation, and kingdom against kingdom:* and great *earthquakes* shall be in divers places, and *famines*, and *pestilences*, and *fearful sights*, and great *signs* shall there be FROM HEAVEN." If these prophetic expressions of my Master's have not occurred, there has been no truth either from historic information, or in signs from heaven, for the last twelve years; that is, since the elucidation of the six chapters were sent to Henry Addington. Yet the High and Mighty in their pride and self security are planning new "streets," "villas," "squares," "circuses," to be ornamented with a "canal," "terraces" "colonades," "balustrades," and by "facades of beautiful architecture," &c. &c. the whole intended to cover a space of five or six hundred acres, and all this as an addition to the overgrown "Great and *Holy City*." A New *Custom House* is to be built in the room of one "burned with fire" on the 12th of February, 1814, accompanied with an explosion of gunpowder, which was heard and felt ten miles. There likewise is to be several other public erections, and three new bridges over "Old Father Thames."

Since the Custom House Conflagration, one of a still more alarming nature took place on the opposite side of the river, on the evening of Sunday, the 28th of the succeeding August, which "lighted up the Monument, the Dome of St Paul's, the Spires and Towers of the Churches of the Metropolis, and the

Bridges, with an effect before which *our most brilliant illuminations are as nothing.*" The ruins present, when seen from the water, an awful appearance. They extend about 200 yards in a line, close to the river's edge." "Several of the vast butresses of the monastry walls (the monastry built in 1106), two or three feet in thickness, now stand erect amidst the surrounding heaps of *smoking ruins*, and the whole *resembles the buildings of a town which have been destroyed by the operations of a siege.*" —Let not the burning of the Park Pagoda, (an Indian Temple in the vicinity of the *Holy City*) where two people lost their lives, and the burning of the Park pailing be forgot, being effects of the rejoicing mania. In relating the numerous fires in London, in the month of January, 1815, it is remarked of one of them, that "where the great fire in London ended." See the 18th chapter of Revelations, Little Book, beginning at the 48th page.

NOTE. The fires in the Metropolis during the month of July, have exceeded the former enumerated ones, for loss of lives, and destruction of individual property. A London Newspaper, I am reading, informs me, that in one of the fires, ten or a dozen people perished, and that "from 2 to 800 habitations have been shook and shattered by an explosion of gunpowder to a most frightful degree," and in another, that "in this wide devastation (there was in this likewise an explosion of gunpowder), we regret to state, that no less that 21 concerns were wholly reduced to a heap of ashes."—As it is now (10th November, 1815) necessary to have part of the supplement printed, I close the various fires in the "Holy City" with two very recent ones; the former destroying part of the NEW MINT, and in the other 3 children were burned to death. The Newspaper giving the account, likewise informs its Readers of a "DESTRUCTIVE FIRE IN IRELAND," where the *Cathedral* of

Waterford was *burned with Fire.*——I insert another AWFUL CALAMITY, in the "Holy City," at the period this part of the manuscript is going to the Press.——"The extensive Premises of Messrs Constadt and Co. Sugar Refiners, at 10 o'clock on Monday morning the 15th November, 1815, were blown up with a tremendous crash, closing in the heap of ruins, the lives of more than 20 persons."

The following quotations are given as corroborations respecting the 6th vial.

In Maria Graham's Journal of a residence in India she says, that "in the year 1805—6, in the town of Tulligong alone, eighty thousand persons perished by famine;" and in another place, that "the present Peishaw is the son of Roghabhoy whom the *victories* and INTRIGUES of the ENGLISH have placed in the Musnud, and have reduced to a state little more enviable than that of the *prisoner* Rajah, at Sittarrah. The Peishaw still keeps up the *farce* of going to Sittarrah to receive the ensignia of his office from the hand of the Rajahs, but is himself so completely under *our* dominion, that he pays a SUBSIDY to maintain three thousand troops which surround his capital and keep him a PRISONER.

In her Letters on India she says, "Thus the whole of the immense region from the frontiers of Cabul, to Cape Comorin, North and South, and from the Indus to the Ganges, East and West is virtually under the British dominion, while the very few really independent chiefs and princes preserve their independence merely by sufferance, as you may convince yourself by an inspection of their geo-

graphical positions, relatively to the British territory. But, after all, it is chiefly the empire of opinion that supports us in our possessions, for the nations out—number us in such a proportion, as must make us tremble, if ever injuries offered to them or interference in those *points of religion* or custom to which they are attached, should rouse them to the exercise of the physical superiority they undoubtedly possess, and to shake off the timid and humble peacefulness which has hitherto distinguished them." Various Missionaries are gone, and going to India, in order to propogate the Christian Religion—What may be the consequence ?

In the Oriental Memories by James Forbes, F. R. S. &c.," is the following, "I frequently mentioned the cruel sheep--skin death, sometimes practised by the Mahrattas, which was not forgotten among the various tortures meditated against ME (the "English Collector") by these merciless chieftains." *What was the cause ? Will Britons ever know it ?*

Accounts were some time ago received, that Bonaparte was in treaty for the march of troops through Persia, for an attack upon our settlements in the East Indies, and that the circumstance had caused a very considerable sensation there. And accounts since then have been received, that Russia had concluded a peace with Persia ; and that Persia had ceded to Russia a number of fine Provinces, with the sole navigation of the Caspian Sea. See its extent and situ-

ation in any good Map. I now see Persia to be an assisting horn for Russia, and what may not be effected by that power bring a horde of Tartars against the East Indies, they are ready for any country where plunder can be had, and they lie very contiguous to our *virtuously obtained* possessions in that part of the globe.—Bear in mind the Cossack, Hurrah, and remember two of them were brought to grace, or disgrace the "Holy City."———Read the 6th chapter, 2nd volume of Thornton's present State of Turkey.

How probable these things are to lead to the fulfilment of the 6th vial, which is to be "poured out upon the great River Euphrates." See the 33d and 61st pages of the Little Book. and the 45th page of the Introduction. The four horns in the 13th verse of the last quoted 45th page of the Introduction, and the four angels in the 14th verse, we must take to be the same as the four horns in the latter part of the 8th chapter of Daniel; which four horns, or angels, are to accomplish what is predicted in the latter part of the 9th chapter of Revelations.

In Morier's journey through Persia, Armenia, and Asia Minor, in the years 1808 and 1809, when writing of the beauty of Kourdiston (which I should suppose is the Curdistan, part of ancient Assyria, in Brooke's Gazetteer; or as it is spelt in Thornton's present State of Turkey, Kurdistan) says, that the whole region from Zengan is intersected at almost regular distan-

ces by *vallies*, in one of which lies Armaghanch. Now as the river Tigris has its source near that of the river Euphrates, and as Curdistan lies upon the coast of the Tigris, may not Armaghanch from its similarity in name be the Armageddon mentioned in the 16th verse of the 16th chapter of Revelations, and in the direct course for the armies to India, for *they* are to be "gathered together at Armageddon."—See 35th page Little Book.

A note for the 14th verse of the 16th chapter page 35th, says, "For this dreadful day (or time) I refer my Readers to the 8th chapter of *Daniel*, where there is evidently an intermediate time in the vision, the after part of which so strongly describes the last end of the indignation, which indignation is the battle of that great day (or time) of God Almighty." The "evidently intermediate time" of the two visions is at the period when the Congress is held at Vienna, to decide the fate of nations, and at the time of A—bad—on's being, in the isle of Elba.

It must be remembered, that the three woes, and of consequence the seven vials, do not commence their operation until after this period.

NOTE. "The intervening time" must be lengthened, and include his departure from there—the great conflict, where *he stood up* against the Prince of Princes," and his having planted the tabernacles of his palaces between the seas in the glorious holy mountain," after which, in the 12th chapter of Daniel, follows a "time of trouble, such never was, since there was a nation even to that same time;" which time coincides with the woes, and the vials.

In a note in the 38th page, I have said the vials would all be in operation after the Regency commences, but the period is when the "Sixth King" receives his crown. In the 42d page, the Regent must be changed into the "Sixth King" —In a note in the same page, I have said, there would be two monarchs at the same time; the passage should have been "two *acting* monarchs" at the same time; my Readers will know what I mean by the marked word. The last clause in the note of the succeeding 43d page, must be altered to "Sixth King," instead of Regent.

Read the two first verses of the 17th chap. as a proem to it, and compare them with the last verse; and the "woman" and the "great city" cannot but be sufficiently made known, and likewise the period of time; for it was communicated by "one of the seven angels which *had* the seven vials," of course immediately prior to *their* being "poured out:" and it must not be forgot that it was when France was acting entirely by herself, and when "none shall help HIM:" and at that time when the "ten horns" were in alliance with, and "giving their power and strength unto the beast."

NOTE. By a message from the Prince Regent on the 6th April, 1815, it appears that the "woman" is to be plunged into another war, and at a period when internal affairs are alarming in the extreme: this therefore may be the awful time for the prophetic *short period* of "one hour" *with* the beast (12th verse 17th chap Revelations). I am strongly apprehensive from continental events at the time I am writing this note (20th April, 1815) that the circumstance in the former part of the 15th chap. will very soon occur as "an operation immediately antecedent to the seven last plagues." See the 25th and 26th pages of the Little Book.

In the solution of the 14th verse, page 44, have said; "The Lamb in this verse must be ken in a spiritual light." And I now add, ne same spiritual sense must be observed in very place through the Revelations where he Lamb is mentioned, with a continual refe- ence to the proem in the three first verses of he first chapter, which begins with "The Re- elation of Jesus Christ which GOD *gave nto him*." He therefore is the "servant of the Most High." See 26th Page.

The late calamitous events in Europe, un- paralelled in the annals of modern history, is now a more particular manifestation of my xplanation respecting the white horse in he first seal, and the red horse in the second eal, which may be found in a note in the 4th Page of the Little Book,—that "they the subjects of the said powers) should kill one another."

Observe, *he* upon the emblematical white horse had a "crown given unto him," and now allowed by the four horns to remain a king, a strong verification of the passage—and *he* went forth "conquering,—and (afterwards) to conquer."—there is an error in the press, there ought to have been a comma after the word conquering.

The sitter upon the "black horse," is the third in the series, and who we find has "a pair of balances in his hand," a strong pro- phetic expression, now more accurately ex- plained, by his vacillating principle, his va-

avenging themselves on the opposing partisans——all industry, education, and social prospects destroyed! Such have been the war in Spain." This is "visiting the iniquity of the fathers upon the children," (See Note 67th Page Little Book.) or God's justice upon offending nations, the two contending powers being his instruments. Similar to the foregoing has been the fate of Russia, Poland and Germany. "Unto the *end* of the war desolations are determined." Dan. 9—26.

And from the accounts received from China, of rebellion and famine (said there to have been an influence of the Comet in 1811) taken in connexion with the calamities in the western hemisphere, we may say—"to the ends of the *earth* desolations are determined," and determined by that Being whom no human *arm* can counteract; and to the foregoing desolations may be added, the desolating plague in Asiatic Turkey, during the summer of 1814.

"*Dreadful Contagion*—Letters from Old Mexico, of the 20th of October, 1813, apprize us of an epidemical disorder which had *raged* in that city many months, with unsparing violence, and up to the 16th of October, it was ascertained that 26,800 persons had through its instrumentality, been consigned to the tomb." No readers of history are ignorant of the present situation of South America, and that there "cities have been rased, and millions of inoffensive men swept from the face

of the earth because it had pleased Providence to place in their countries mines of gold and seas of pearl."

The cause of the late desolating European war has been generally attributed to a demand of France, that Malta should be evacuated by the English, agreeable to an express article of the Treaty of Amiens; that demand not having been complied with, the island has remained in their possession, and for several months in the present year (1813), has been visited with a dreadful *plague*, said to have been generated *there!!*

In Page 44, the 6th verse, quoted from the 6th chapter, is evidently a detached one, and has not any connexion with the preceding 5th verse, being "*in the midst of the four beasts.*"

See the last note in the 47th page, respecting "the dismemberment of Turkey," and that "a second Constantine should be the reviver of the Christian system at Constantinople."

NOTE. The march of the Russian armies from France, in the month of September, said to be caused by the Turks meditating an attack upon Russia, strongly indicates an approaching war between the two powers, and which may in the end cause "the dismemberment of Turkey." Therefore "a second Constantine may be the reviver of the Christian system at Constantinople."

In Doctor Clarke's Travels through Greece, Egypt, and the Holy Land, he says, "that the interruption of the Pilgrimage to Mecca, is considered by the Turks as a sign of the approaching desolation of the Turkish Empire.

In Gibbon's Decline and Fall of the Roman Empire, 10th vol, octavo edition, Page 210, is this remarkable passage : "By the vulgar of every rank, it is asserted and believed, (about the year 1100) that an equestrian statue in the square of Taurus, was secretly inscribed, with a prophecy how the Russians in *in the last days* should become masters of Constantinople." And in a note, he says, "They witness the belief of the prophecy ; the rest is immaterial." And again, in the 211th Page, "Perhaps the present generation may yet behold the accomplishment of the prediction, of a rare prediction, of which the stile is unambiguous, and the date unquestionable."

In Thornton's Present State of Turkey, page 91, 2d volume, is this quotation from Mr Eton, "The Empress's vast views (the present Alexander's views appear so, and as *vast* as Alexander's the Great) of agrandisement, extended to the conquest of all European Turkey ; the re establishment of the *Greek Empire*, and placing her grand-son Constantine on the throne of Constantinople." And Mr. Thornton says, Page 89, "It seems now to be a popular opinion, (in Turkey) that the city (Constantinople), *abounding in faith*, will shortly be contaminated by the presence, and polluted by the supremacy of the Emperor of Russia." Extract from Page 92, "Russia," we are told, "is now possessed of all the means, so long, and so perseveringly pursued from the time Peter the First took Agoff, (see the

situation in any good map) to this day. of annihilating the monstrous and unweildy despotism of the Ottoman sceptre in Europe.—The Empress has also conceived the vast and generous design of delivering *Greece* from its bondage, and of establishing it under a Prince *of its own religion*, under a free and independent nation."

Read likewise the concluding sentence of his 9th chapter, Page 378, beginning with "the present awful crisis."

It is now 360 years since Mahomet the Second took and sacked Constantinople.—See the 17th Page of the Introduction, where the 21st verse of the 8th chapter of Daniel is elucidated, and where the "goat has a notable horn between his eyes"—"the first King of Greece or Græcia." Compare the quotations from Mr Eton, with the 31st Page of the Introduction, and the 33d and 37th of the Little Book. In Page 79, Mr Eton asserts, that "a Grecian state will quickly attain a proud pre-eminence among nations."—Will Græcia have a proud pre-eminence among nations, when its monarch is A—bad—on?

NOTE. The French in October 1815, had a fond hope of seeing Bonaparte return (from St Helena) to resume his sceptre, and assert their liberties——and strange infatuation! to the Turks they look for the completion of these projects." Will he become King of Greece (part of the Turkish Empire) prior to the operation of the second vial upon the sea, which is the latter part of the first woe? See the 44th Page of the Introduction, and a few preceding ones.

In page 47, I have said "the three powers going against Turkey are Christians." Some late accounts from Vienna, announces, that the Russian and Austrian Empires were meditating the "partition of Turkey," and that several meetings had been held by them at Vienna for that purpose. When I wrote the passage, my opinion was that *they* were two of the powers, the other may be the "King of fierce countenance," he who I judge is to be the first King of Greece or Græcia; and remember, Ancient History does not inform us of there ever having been a King of Greece, but only of the different States of Greece. See the 17th page Introduction.

NOTE. If the partition of Turkey is accomplished, may not it with the greatest propriety be supposed that Constantinople will be made the capital for Russia, (and remember that Russia has obtained the whole of Poland) Salonica, (the ancient Thessalonica), for Austria, (and likewise remember that the former is strongly allied with the latter) and Athens for Greece, or Græcia. See their situations in any good map. In Doctor Holland's late travels in Greece when speaking of Athens he says, "Here if any where, there is a certain genius of the place which unites and gives a character and colouring to the whole; and it is further worthy of remark, that this *genius loci* is one which most strikingly connects the modern Athens with the city of former days"——What may not be expected from assistance being given to the *genius* of an expatriated individual, one who the famous Vizier of Albania (part of Ancient Greece) Ali-Pasha told Dr Holland was such a man as the world had never before seen."

My fellow Christians, let me refer you to the former part of the 18th chapter of Revelations, which may be found in the 48th, 49th, 50th and

51st Pages of the Little Book. "Be ashamed of this same confident boasting"——"O! be not high-minded but fear"—Alas! Alas! We make gold our God, commerce our God, our navy our God.——Britons Trinitarian, or threefold Deity—There is no mystery here.

An examination of numerous Merchants and Manufacturers, by a committee of the House of Commons—insurrections, and "hanging by the neck," at various places; along with the still alarming state of commerce and public credit, and "the return of peace; threatens most materially to contract our foreign trade," which was strongly felt even in the midst of our *rejoicing mania.*——The circumstances therefore connected with the desolated state of Great part of the continent, and the other part vieing with us, having *now* "Ships, Colonies, and Commerce," nearly amounts to a proof that "no man buyeth *their* merchandize any more," and this at a time when "the merchants of the earth are weeping and mourning over her."—See the 53rd and 54th pages of the Little Book.

I need instance only one article of merchandize to prove the state of our trade. Calicoe's a few years ago were for weaving when "traffic" was good nine shillings per cut of 30 yards; a short time after, they were reduced to six shillings and sixpence, and in about five months from that period, they had gradually declined to four shillings. In a circuit of three miles where I reside, perhaps not less than 1000 cuts are wove weekly, a comparative nothing to the

general manufacture, what therefore must the sufferings be from the present depression of trade? But those that do not feel, do not commiserate.

I have, no doubt, from my observations, when on the other side of the Atlantic, that the people there will, in a very few years from the present æra, (1814), manufacture of cotton and woollen goods sufficient for their own consumption; and it is well known, that America was always looked upon by English merchants, as the principal mart for British Manufactures; *they* therefore will not *then* "buy *our* merchandize any more."

I was in a Mill, near New York, 20 years ago, where they were manufacturing good cotton twist; the improvement must have been very great since then. Their import duty upon cotton goods is 27½ per cent.; and freight, insurance, &c. must amount at least to five, the Americans therefore have 32½ per cent. profit to work upon independent of manufacturing gains, and of their cotton-wool being their staple article upon which Congress will probably lay an export duty nearly equal to a prohibition. England prohibits the exportation of *their* sheep's wool. And though a peace, since I wrote the above, has been effected with America, they probably will continue the different taxes, as an encouragement to the various branches of the cotton trade.

We cannot suppose the word Merchandise to attach so strongly to any other country as that

of Great Britain; former Commentators have applied the word to the sale of Rome's Popish relicks, and indulgencies, but how erroneous the opinion: it is not to tell how prejudice will warp the understanding

> "Yes, thou must droop, thy Midas dream is o'er,
> Thy golden tide of Commerce leaves thy shore,
> Leaves thee to prove the alternate ills that haunt
> Enfeebling luxury, and ghastly want;
> Leaves thee perhaps, to visit distant lands,
> And deal the gifts of Heaven with equal hands."

See the 54th, 55th, and 56th Pages for my remarks upon "the sale of human flesh." Britain has now, by a treaty, permitted and avowed the Slave Trade, and absolutely made the merchandize of slaves by the said treaty, a national law!

NOTE. Yet A—bad—on, since his re-ascension, has abolished it!!

Let me remind my Readers, (see Note Page 59,) that we cannot be pure worshippers of the One-Eternal Jehovah "*through Christ*" without we follow his actions; it was his custom to attend the synagogue on the sabbath (or seventh) day. Luke 4th chap. 16th verse. Here, particularly call upon Unitarians to observe the day, not superstitiously so—but to do good.

NOTE In the memoirs of Mr. Whitbread, (see Note page 57,) it appears that from his great attention to the re-building of Drury Lane Theatre, was produced an "intellectual plethora-fits of mental distraction—and, finally, DEATH!!" Happy for his family, and the nation, had it remained in ruins. See Note, 51st and 52d pages. Combine the whole, and remember the *cause* was the re-building of a Theatre!!! for "dissipated and dissolute Britons."

In order to swell the Newgate Calendar, (see 60th Page) and point out the great increase of wickedness, I need only to give an account of the September and October Sessions at the Old Bailey, two of the months for the year 1814. In the former there were nearly 500 commitments, Twenty-four were capitally convicted; seven to be transported for life, three for fourteen years, and forty-three for seven years. In the latter twenty three were capitally convicted, three transported for life, four for fourteen years, and twenty-nine for seven years, and the Recorder observed, that "was dreadful to think, that there were in the calendar no less than 51, who were under the age of 20!!! Can we wonder at the youths being corrupted, and the "*holy city*" contaminated, when there are, it is known, not less than 50.000 females living in a state of prostitution! See page 49. How strongly prostitution applies to the latter part of the 2nd verse of the 18th chapter, "a cage of every *unclean* and hateful bird.' A young man of 21 years of age was executed at the Derby Assizes, for the spring 1815, who had murdered a prostitute, only about a mile from where I reside, for the purpose of afterwards taking her property, that he might give it to another *prostitute* he cohabited with; and the depraved state of the lower orders of society in the High Peak, induced a number of respectable characters to petition the Judge he might be hung in chains near to the spot where the horrid deed was committed;

mited, which was done a few days after he had suffered the sentence of the law. Wickedness has increased, is increasing, and will lead on to destruction!

I have now before me a Paper dated December 12th, 1814, where the Jury awarded damages in one case, £5000;—and, in another, £15,000, though laid by the injured party at £30,000, which brought forward in high-life a scene of complicated criminality. Man is now become audacious in wickedness, and glories in his iniquity; there is scarcely a weekly newspaper but announces something of the kind. What distress and misery must these crimes cause in families. See "Crim. Con." in the Note Page 60, and re-peruse the extract from Doctor Burnaby's Sermon upon Adultery, Page 50. "Hath not the Lord a controversy with the inhabitants of the land?" Hosea 4th chap. 1st verse. The expression is equally applicable at this period, (and more so, as *we* have the light of the Gospel, and *they* had not), as it was to the "children of Israel." Read the two first verses with care, particularly the second. "By swearing, and lying, and killing, and stealing, and committing adultery, *they break out*, and blood toucheth blood."

NOTE "The" *present* (See the Newspapers for June, 181, "hostile attitude of the greatly injured natives," with other attendant causes, is fast leading on for the sixth vials accomplishment.---- See the 61st Page. A subsequent Gazette giving a long detail of British disasters and an additional force going to India, strongly shews their situation.

Upon the concluding part of a Note on the 14th verse, 18th chapter of Revelations, Page 61st. I have said, "And though there is so much zeal and *appearance* of devotion, yet it is certain the nation has gradually increased in vice, and that we are now by an irreversible decree doomed to fall." Since the above passage for my Little Book was wrote, there has been still greater *appearance* of "zeal and devotion" and it is certain the nation has since then greatly "increased in vice," as the foregoing account will inform my Readers. I therefore again declare, "that we are by an irreversible decree doomed to fall." Read the Notes in Page 59, 60, and 61, with proper reflections upon increased enthusiasm (one of the noblest principles of the human mind, if *properly* applied, but of the most dangerous tendency if *improperly* so) by having the poor deluded people's passions worked up into a visionary paradise. Read the first verse of the 3d chapter 2d of Timothy, and "know" that those things are to take place in the last days, when perilous times shall come." —If these are not perilous times, when are they to be expected? "For of *this sort* (according to the preceding verses. 5th, as having a form of godliness (or an appearance of righteousness), but denying the power thereof (contradicting it in their actions). From such *turn away* (LEAVE THEM)—*are they* which creep into houses, and lead captive (meaning being brought into captivity, or enslaved by false doctrines

or enthusiastic principles *silly women* (how strong, for they abound in that sex) *laden with sins, led away with divers lusts, ever learning,* (weak, wicked, and lustful women, giving due attendance to human appointed means, such as preachings, prayer-meetings, band-meetings, love-feasts, &c.) *and never able to come to the knowledge of the truth*"—No—To the truth "as it is in Jesus," for their being brought into *captivity* by false doctrines, and enthusiastic principles, entirely prevents their receiving that truth.

To such a degree have I frequently known the creeping practice, that they have "entered into families," (as the New Version has it) and assured the *dying* individuals (though known to have been very bad livers) that if he, or she said they believed, *he* or *she* were sure to be saved. This is false security, and not the true spirit of christianity. Ye falsifiers of a system—Ye call yourselves Evangelicans, but I denominate you Corrupting Epistilarians "*seeking* whom you may *devour*," and "for a *pretence* make long prayer." Read the 23d chapter of Matthew, and see what your Master says, respecting the hypocrites in his time (*now* a little varied), and have some reflections upon the duties incumbent on you, as ye *pretend* to be his disciples.

"Now as Jannes and Jambres withstood Moses (as a comparison magicians practising magic for

deluding the people, or causing them to be captivated), *so do these also* RESIST THE TRUTH (I repeat it—" as it is in Jesus"), *men of corrupt minds,* REPROBATE *concerning the faith* (lest to condemning, or *reprobating* the true faith).—But they shall proceed no further (meaning that " in the last days," the corrupting and captivating system shall cease); *for their folly shall be manifest unto all men,* as their's (the magicians) also was."

The word reprobate, in all its bearings, means (see the five first verses) a want of virtue or terrestrial wickedness.

I have to request that my Readers, after their perusal of this, would refer to the chapter, and again read the explanation; they then must confess it to be a true picture of Methodism. I repeat—" In the last days when perilous times shall come." Remember it had its origin here.

Compare the foregoing with Jude, particularly the 12th and 18th verses, (See the 55th Page Introduction). The 12th verse in the New Version has " *love-feasts.*" Read the verse in the received text, and the succeeding one—call reason to your aid, and judge for yourselves—and remember, that by the before-quoted 18th verse, it is when there " should be *mockers* in the *last time.*" " Think and Understand."

NOTE. A summary of Faith in consequence of reading J. Fletcher's Appeal, that Appeal being lent to the author by a Preacher among the Methodists, as their belief; and the following is a true

transcript wrote and put into the Book, when the Appeal was returned to the said Methodist Preacher.

A righteous, just, merciful, and good God, fixed the first man Adam upon the earth, and set before him good and evil; the said Adam choosing the latter, the "righteous, just, merciful, and good God" doomed all his (Adam's) posterity to misery, in consequence of his (Adam's) transgression! *The same righteous, just, merciful, and good God,* in his own good time sent his *beloved* Son into the world (that world calling him God) to declare his will; the same wicked people (Adam's posterity) *striped, buffeted, spit upon, and at last put him to death;* yet the same righteous, just, merciful, and good God *saved* the same wicked people (Adam's posterity) because they striped, buffeted, spit upon, and put his *beloved* Son to death!!! In order to shew J. Fletchers perversion of a text in the allegory of the garden in Eden, I give it verbatim from his 31st argument "The first man was endowed with this two-fold life; God, says the Divine Historian, *breathed into him the breath of* LIVES, *and he became a living body and a living soul:* He had both an animal life in common with beasts, and a spiritual life in common with angels" Genesis 2d chapter 7th verse. O! what will not man do, to forward his own corrupt principles?

A few verses in the four last chapters of Revelations as "corroborations of former parts of prophecy" have been alluded to in the last Note of the Little Book. May the awful contents of the said chapters be seriously reflected upon, particularly the 19th, the 7th, 8th, and 9th verses of which can only the union of the Jews with the Lamb, represented by the "marriage supper," and the figurative passages in the latter part of it, the dreadful conflict, and consequent afflictions. "And HE treadeth the wine-press, (O what an emblem!) of the fierceness of the wrath of God." 15th verse.

Compare a Note in Page 34, of the Little Book, with the last Note in Pages 63 and 64.

respecting the "*False Prophet*," or "FALSE TEACHER;" and then remember, that from the mouth of a pistol there proceeds "FIRE BURNING WITH BRIMSTONE." How literally this has been fulfilled, and how strongly it proves him to have been a false prophet, brimstone being one of the three articles composing gunpowder. A work, which he denominated "The Book," and of which he printed 5000 copies, was as soon as he became the "organ" of "the third part of the constitution" industriously suppressed. This single circumstance proved him to have been *false* and *deceitful*: And what is remarkable, it was afterwards circulated under the auspices of his successors, though "the Book" was a disgrace to every moral principal, and ought by no means to have met the public eye.

Man may *appear very religious*, and deceive his fellow-creatures, but he cannot deceive his God; for the motives of Human Beings are known to the all-searching Jehovah, who being just will execute his decrees by means inscrutable to fallible and erring mortals. Examine, with care, and with proper religious views, the *instrumental* and *dying* Bellingham's Address to the jury, the latter part of which was strongly prophetic, and spake volumes of what *now* is, and what is to be. The whole therefore may be a sign for the fulfilment of the two passages where the false prophet is mentioned.

See the 2d verse of the 19th chapter, and refer to former parts of the prophecy respecting

he "great whore" "woman" "harlot" &c 10th verse, "WORSHIP GOD: for the testimony of Jesus is the spirit of Prophecy." ———Read with the greatest attention the strong emblematical expressions in the latter part of the chapter, where the Note in Page 63, alludes to "Heaven opened" in the 11th verse, is of course a power proceeding from the God of heaven. Compare that with "heaven opened," and its explanation in the 26th Page. I look upon these to be varied afflictions leading on to the consummation, and highly figurative as corroborations.

He that sat upon the emblematical "white horse" was called "*Faithful* and true (to the trust reposed in him), and in *righteousness* (according to the righteous decrees, or the appointments and directions of the Supreme) HE doth judge and make war (meaning that HE was a self-character, both as a Judge and in war), and on his head were many crowns", (more than one).

The resemblances, or representations in the 17th and 18th verses, cannot be misunderstood. Refer to the Note in the 64th Page, and rember, that an angel is an appointed instrument for executing the decrees of the Supreme Being. The individual that "sat upon the white horse," is the same as he in the former part of the 6th, in the former part of the 9th, and in the former part of the 20th chapters, and so characteristically described

by Daniel, "The Dragon, that old Serpent which is the Devil and Satan," in the 2d verse of the 20th chapter, must be the same "Devil and Satan," as in the 12th chapter. The angel in the 1st verse of the said 20th chapter, "having the *key of the bottomless pit*, and a great chain in his hand, (what a binding emblem) casts him (the Dragon) into the *bottomless pit*, and shuts him up, and sets a seal upon him," (3d verse). Let the connected parts of these mundane operations be accurately examined, and seriously reflected upon, they are alarming in the extreme, and no doubt alludes to the "time of the end."

The "new heaven and new earth," in the 1st verse of the 21st chapter, can only signify a renovated, or a renewed state of things, different from what is now experienced. The "New Jerusalem" in the second verse, or as it is called in the 10th verse, the "Holy Jerusalem descending out of heaven from God, having (in the subsequent verse) the glory of God," must mean a power proceeding from God, for the restoring of Jerusalem to its ancient grandeur. "And they shall bring the glory and honour of the nations into it," 26th verse.

The former part of the last chapter goes on in the same figurative manner, in describing the glory of the New, or Holy Jerusalem; and the subsequent part strongly invites us to our duty, by saying (as I have quoted in the close of the elucidation) "behold, I come

quickly, and my reward is with me to give every man according as his WORK shall be." "*I* (he goes on to say) am Alpha and Omega, the *beginning* and the *end*, the *first* and the *last*." Which means, *I introduced* the gospel dispensation, when *I first* entered upon, or begun my mission, and *I shall finish the same dispensation*, upon my second or "*last*" advent when I shall reign 1000 years.

Having been requested to repeat my Inoculations, (see Remarks Page 67) in a District I had frequently visited, including 10 or 12 villages, I complied with their desires, and by 7 or 8 fatiguing walks, added a few hundred punctures to my former ones. I found that the Small Pox had made its appearance in three of the Places, and likewise the Chicken Pox, the latter of which was frequently mistaken for the former; and at first, in consequence of what was told me, my belief was staggered of vaccination, being a preventative to the loathsome Small Pox, but upon proper investigation, I found my doubts removed, and should be sorry to pay any regard to a publishing individual, having "a licence to tack an M. D." to his name, a "Practitioner in Midwifery, &c." which &c. I suppose comprehends Surgeon and Apothecary.——Ah! there's the rub—*we* are injured.

I had occasional reports brought me of what he calls "unseemly and obstinate cutaneous affections," and which, he says, "have been the consequence of it:" but upon pro-

per investigation, I invariably found to
false, and generally to have been propag
by *little* insignificant *Doctors*.

I could give numerous instances of en
eous information from the ignorance, sti
ted prejudices, and bad dispositions of
lower orders of the people, but they wou
disgusting both to myself, and my Rea
I will just state a single circumstance
decent looking woman informed me, wh
was scrutinizing in one of the villages,
two children I had inoculated had the S
Pox very bad. I desired her to show m
house, which she did, but she declined g
in herself: as soon as I entered, and told
inmate of the wretched habitation what I
been informed of, she, with a sigh, and a
said, "you did *not* inoculate the two chil
who are in the Small Pox, (and which
were deplorable objects) but you inocul
me one child, who eats and sleeps in the h
and is very well."

Having had no interested views in my
culations, I laid a particular charge upon
parents for them to bring their children
had been punctured for me to see that
week, but I apprehend, not one twentieth
of them were brought; numbers there
might not have taken the infection, or
imperfectly so.

We hear of the Small Pox being nearly
tirpated in various large cities upon the

tinent of Europe, yet in this Island, and even in the Great and *Holy City*, inoculation, for the dreadful malady of the Small Pox has been recommended, and carried on to a considerable degree, by *interested* individuals, to the loss of many valuable lives. Still Britons call themselves a religious and enlightened people! I must not omit to mention that the M. D taches his portrait to his publication, which I have occasionally looked upon with no very pleasing sensations respecting the virtue of the original.

My Readers will find a few remarks upon Mr Kett's publication, in pages 68, and 69, they have now to turn their thoughts to the present situation of the Roman Catholic Religion, particularly in Spain. If man could trace the afflictions caused by Religion, which probably may be dated from the Theodocian Edict, in the latter part of the third century, what a deluge of blood and slaughter will it be found to have caused.

NOTE. I now find a Constituted and Established *Pretty-man*, the maker of his maker, and (an *opposer* of the dissemination of [illegible]) has lately *charged* his Constituted and Established Brethren not "to give the right hand of fellowship to those who cause divisions; but on the contrary (he says) we are taught (Rom. 16—17) to avoid them." He should have given the succeeding verse [illegible] *properly* applied it. You, my Establish Brethren, he goes on to say, must not "unite in Religious Associations with those who publickly avow the falsest doctrines, the most notorious heresies, and the most determined schism!!" He, no doubt, is acquainted with his *brother's* charge, copied into the Little Book, page 69.

The italic quotation entering the postscript

is very applicable to the present times. "Iniquity *has* increased." "Truth *is* hidden,"—"The land *is* barren of faith," &c—In the same page (72) I gave an account of "an unnatural fœtus," in order to explain a passage in Esdras, that "menstruous women shall bring forth monsters," and I have now to remark, of a still more unnatural one which I give as an extract from a local Newspaper, dated August 6th, 1814, the circumstance taken from a ("*Bath Paper.*") The "MOST EXTRAORDINARY CASE" is too long for insertion in my Supplement, I therefore only transcribe the first and last sentence. "A *young man*, 15 years of age, has lately died in that town (Sherbourn), from whom has been extracted a *female fœtus.*"—— "This singular production has been taken to London, and lodged with Mr Carpue, the celebrated Anatomist; it has been inspected by most of the professional men in town."

"PHENOMENON IN NATURE." Upon opening a dead mare was found "a Colt Foal, and One Bull, and Two Cow Calves.,'—— "Strange as this may appear, it is no less true, and has been certified." Copied from the *Derby Mercury*. Feb. 2nd, 1815.

"A wonderful story has lately been circulated of a young Lady with a Pig's Head." Extract from a London Paper, for February, 1815.—Therefore if true, another menstrnons Woman has brought forth a Monster, or in the Plural, according to Esdras (page 72). "And *Menstruous Women* shall bring forth *Monsters.*"—

There are to be "fearful sights, and great signs from heaven," prior to "the Son of man coming in a cloud with power and great glory," Luke 21st chapter. "From heaven" must mean a power proceeding from the God of Heaven, being "sights" and "signs," as warnings, or deviations from the common course of nature.

The 2nd Book of Esdras must at this very eventful period be particularly regarded. The former part of the 11th chapter is strongly descriptive of a powerful island by the eagle in the first verse that "*came up from the sea*, which had twelve feathered wings and THREE HEADS," and which in the second verse "spread her WINGS (sails) over ALL the earth;" and likewise by the succeeding verses description of "HER HEADS," and the eagle having wings and feathers, and rising upon her talons (a strong emblem of war), and speaking to *her fathers* (those who assists *her* in flying "over all the earth"). particular attention must be given to the ninth verse, where the "heads (the three in the first verse) are preserved for the last," and likewise to the 16th and 17th. "Hear thou that hast borne rule over the earth *so long* (See *now* 28th Page Introduction): this I say unto thee, *before thou beginnest* (rises up) *to appear no more*, there shall none *after thee* attain unto *thy time*, neither unto the half thereof." The latter part of the chapter represents a certain portion of the continent by a "*roaring lion being* CHASED out of the wood" (or continent, where he had been as a

ravening and roaring lion) to a small island in the Mediterranean.

NOTE. And now CHASED to the "Mountain *between the seas*." Dan. 11, 45,

Reflect well upon the peculiar expression of the lion who "sent out a man's voice unto the eagle." Mark the accuracy of the expression—*sent out a man's voice*, or the speech of a man *unto the eagle*. The intermediate part must be properly considered, respecting the *varied* state of the THREE HEADS, and likewise the "four beasts;" "and the fourth" in the 39th and 43th verses, who "overcame" the three, "the beasts that were past." The remainder of the chapter must be seriously reflected upon. See the interpretation of the vision in the succeeding chapter, beginning at the 11th verse, particularly the "lion" in the 31st ver. and—"This is the *anointed*" in the 32d verse, —and "for the rest of *my people* shall he deliver with mercy," and likewise the 34th verse which closes the interpretation, when HE is to "make them ("my people") joyful *unto the* coming of the day of judgment, where I have spoken unto thee from the beginning,"

I have requested that "the examination of the Second Book of Esdras may be begun at the 5th chapter;" and it must be remembered that the dreadful calamities commences (4th verse) "*after the third trumpet*"." See the 10th and 11th verses, 8th chapter Revelations).—

the 4th verse and compare that, and the
ones, with various parts of the elucida-
and "as concerning the tokens," in the
verse of the said 5th chapter. I quote
of the 6th verse. "And even *he* shall
whom *they* look not for that dwell upon
arth,"
ave in the postscript enumerated a few
s of the 12th chapter, where "the vision
erpreted" (the vision of the preceding
ter), my Readers must particularly re-
the 22d and the six following ones, re-
ing the heads, as awful and approaching
s; likewise the 31st, 32d, 33d, and 34th
s respecting the operation of the Lion—
ion "REBUKING the eagle for her unrigh-
ness."
ave said in the postscript, that the 13th
er "must be compared with the 9th
ter of Revelations, and various parts of
l's visions." The chapter being highly
etic of the times approaching, I quote
passages as a key to to the whole, 6th
. "But I beheld, and lo, he had *graved*
ed or prepared) *himself* a great mountain
nspicuous, or high situation) and flew up
exalted) upon it, 12th verse. "Afterwards
the *same man* come down from the moun-
and call unto him *another peaceable mul-*
," (a society, the reverse of war. The
verse, is "the meaning of the vision,"
where the "man is coming up from the
of the sea." 29th verse. "Behold, the

days come when the Most High will *begin to* deliver them that are upon the earth," 32nd verse. "And the time shall be when these things shall come to pass, as the signs shall happen which I shewed thee before, and then shall my SON be declared." 35th verse.—"But he (my Son, in the 32d verse—See likewise the latter part of the 2d chapter,) shall stand upon the Mount Sion." 43d verse.——"And they entered into Euphrates by the narrow passages of the River." 49th and 50th verses. "Now when he destroyed the multitude of the nations that are gathered together, he shall defend *his people* (no doubt meaning the Jews) that remain. And then shall he shew them great wonders." It must be remembered, that by the 18th verse, it is in the "latter days."

To the few verses given as a key to this 13th chapter, I subjoin the 10th and 11th that they may be compared with the 5th verse of the 11th chapter of the Revelations, and *its* exp anation to be found in the 49th and 50th Pages Introduction.——If the events are the same, how awfully astonishing fro n Esdras.

But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixt together; the blast of fire the flaming breath, and the great tempest, and fell with violence upon the multitude which was prepared to fight, and burnt them up every one,

so that upon a sudden, of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid. The 13th verse "where there came much people unto him," must be compared to part of the 10th verse, 7th chapter of Daniel, "where thousands ministered unto him, and ten thousand times ten thousand stood before him."—See the 9th and 10th pages Introduction.

The 40th and a few following verses of the 15th chapter of Esdras must be examined with care. "HORRIBLE STAR who besieges and overthrows BABYLON," (so says Frere 38th page—See note 45th page Little Book) "And thou ASIA (or India, see the 45th page Introduction) that art partaker of the *hope* of Babylon ("Babylon the great the mother of harlots. Rev. 17—5) and art the *glory of* HER PERSON." Read the remainder of the chapter and the succeeding one which begins with. "Wo be unto thee, Babylon and Asia wo be unto thee Egypt and Syria, I quote the 21st verse, how far the former part of it is applicable to this Island at the present time (latter end of the year 1815), my readers must judge.

"Behold victuals shall be so good, cheap upon earth, that they shall think themselves to be in good case, and *even then* (at the time) shall evils *grow up* on earth, SWORD, FAMINE. AND GREAT CONFUSION, (applicable to the vials in the Little Book). Flour and oat-meal is under one-third of the price of what they occasionally have been, and the lower orders of peo-

ple in that respect greatly rejoice, and "*think* themselves to be in good case."

As the 5th chapter begins the prophetic part of Esdras, every degree of attention must be given both to that, and the remainder of the "wonderfully sublime and beautiful; but dreadfully terrific" prophecy.

In the first Supplement, I have mentioned "the awful and tremendous Comet," with various other alarming circumstances. I have now to remark, upon the very peculiar information inserted in the public prints, in a letter from the Rabbis' of Jerusalem to the Portugueze Rabbi in London, saying, "that there had been no darkness in the sacred city for three days and three nights, in consequence of a cloud of fire which rested on a tree in the vicinity, and that the third day it vanished, to the general consternation of all the inhabitants. The tree it was observed, was not damaged by this miraculous and awful event." Granville Sharpe, the virtuous philanthropist, informs us, that the letter which contained this account was sent from Damascus to Dr. Meldoli, which letter he shewed to another learned Rabbi, Dr. Strasburg.

Granville Sharpe, says, that he has been acquainted with Doctor Strasburgh many years, and has not the least doubt of his veracity: he, he says informed me of this circumstance very soon after he received the letter from Rabbi Meldoli, and the friend of the Sable Race seems not to have any doubt of its truth; we therefore at this very awful period, cannot have a strong

er sign of the near approach to the thousand years of happiness: for which see the two last chapters of Revelations and various parts of former prophecies respecting the restoration of the Jews.

Was the "Astonishing Natural Phenomenon" seen in the eastern horizon by Captain Hayes of the Majestic and his ships crew, of about 200 men on the 20th of August 1814, a representation of A—bad—on ? as it assumed the perfect appearance of a man, dressed in a short jacket and half boots, with a staff in his hand, at the top of which was a colour hanging over his head marked with two lines perpendicularly drawn at equal distances, and strongly resembling the *French Flag*. The figure continued visible as long as the rays of the sun would permit it to be looked at. On the 28th the figure displayed itself in the same posture, but rather broken. On the following morning it seemed disjointed, and faded into shadow, until at last nothing more could be seen than three marks on the *sun's disk*." The account goes on to say, "In superstitious times, such a phenomenon would have been construed into a providential warning, or ominous tokenof some *unexpected event*." Jesus says there shall be *signs* in the *sun*, &c. The above appeared in the public newspapers in the middle of June 1815, immediately prior to the bloody contest.

NOTE. The storms and lamentable shipwrecks experienced by the last homeward-bound West India Fleet, with the subsequent shipwrecks upon our own coast, both of them causing immense loss

of property, have greatly added to "commercial distress," (see the first Supplement) which is, alas! too abundantly verified by the Gazette for the last month of November, and the present one of December, 1815.

NOTE. The Rev. *Pye* Smith's Letters to the Rev T. Belsham, being cast into my hands when superintending the Press at Sheffield I give in a note at the conclusion of the Supplement, two very illiberal and *crusty* quotations. "Where shall we find the Socinian or Unitarian that has devoted either his personal labours or a large portion of his property, to these works (preceding enumerated ones) of noblest benevolence? Alas! a gloomy negative must be the answer." "Unitarians, on the other hand, with all their boast of the superior purity and efficacy of their opinions, with the fairest opportunities of making the experiment, without excuse for neglect, and with every inducement from their principles, their professions, and their honour, have done NOTHING, NOTHING AT ALL." My Readers must *now* judge.

NOTE. Present events have induced me to get four sheets of the Supplement struck off, as the remainder must have a quick dispatch in consequence of a peculiar circumstance being likely soon to occur; there will likewise probably require a few Notes as references to former parts of the elucidation. This being going to the Press I must remark, that the present winter has set in with high winds, snow, and keen frost, and remarkable for the season; with repeated thunder and lightning. "The lightning was uncommonly vivid. *The beautiful Steeple of the PARISH CHURCH OF DRONFIELD, was struck by it, and about 3 yards of the Spire was carried away! The Tower was otherwise greatly damaged.*" Sheffield Iris, for Dec. 19, 1815.

"READ—THINK, AND UNDERSTAND."

I repeat the hope that "the Reader will excuse some typographical Errors."

IN CONTINUATION.

"Then Samuel took a STONE, and set it between Mispeh and Shen, and called the name of it (the stone) Eben—ezer, saying *Litherto* (to this time) hath the Lord helped us." 1 Samuel, 7 12.

"We looked for peace, but no good came, and for a time of health, and behold trouble." Jeremiah, 8c. 15 v.

I think it proper to go on with the book prior to the "quick dispatch," or a short addenda (which must be then given, in consequence of a very particular event), and shall not have notes as references, but print the whole in the same letter as the body of the work, and proceed with it as an "Eventful Recapitulation," not in a regular series, as the former part, entering upon the introduction, and proceeding with the book; but in the different places, and added to, "as circumstances arose or my mind was influenced;" and I am fully persuaded, that as commentators arrive at a closer, and more literal interpretation (explainers of prophecy have been too figurative, even to the laying down a *law* of symbols, as if adherence was to be had to opinions), there must be a greater probability of the true meaning being found out; and truth is what I have all along sought for, under the guidance of a Supreme Being.

In a note page 51, Second Supplement, I have refered my reader to the "Agricultural report for the month of October 1815, and its concatenating cause." I have now to quote

them the latter part of the one for the December following. Both cash and its substitute seems to have vanished: and these real calamities, accompanied by the most awful forebodings, have place in a year of peace, and in one of the greatest plenty that has ever been experienced in Britain (see page 89). Real Patriots will propose remedies." Can remedies be found to counteract the decrees of an Omnipotent, Being! There certainly was never known in this island a time of greater and more general "PERPLEXITY;" for the government respecting the finances, the agricultural concerns, (see the latter part of a note page 51 Second Supplement,) and the various manufacturing interests are in the greatest possible difficulty to know how to act. "The seas and the waves are roaring (in dreadful storms,) and men's hearts are failing them for fear." The "signs of the times" are awful beyond any former period; but human beings have hearts of unbelief; let them but have their present temporal desires, and their *appearances* of religion, and they are regardless for eternity. See note 31st page Little Book, and read with care the concluding italic quotation, "for the *powers of heaven*, shall be shaken." What may the awful shaking of heaven portend, "when they heard very distinctly the roar of cannon, the march of an army, the clanking of arms, the sound of the drum, and military

music, the movement of the baggage waggons, and a numerous train of artillery, and at last, a grand cannonade and musketry fire!" Heard in Germany by thousands of people for four days. The long account may be found in various newspapers for the beginning of January 1816. These are "signs of the times"—approaching.

In the first Supplement page 77, where the passage is "honor a God (esteem, or give glory to) whom *his fathers knew not*;" may upon more proper reflection be explained, *honouring a religion* whom his fathers knew not; for observe, the word fathers is in the plural number, therefore we must suppose it to mean "his fathers" of the Protestant succession. Read the 36th verse with care, and remember, HE is to "prosper till the indignation be accomplished," The 37th verse says "Neither shall *he* regard the *God* (or the religion) *of his fathers*, nor the desire of women."—I must *here* remark, it is in the plural—"women." See the 30th page, Second Supplement. In the latter part of the 38th verse HE is to honour *his GOD* (or his religion) with gold and silver, and with precious stones, and pleasant things." At the 40th verse the scene changes.

I was informed after my return from Sheffield, that the time of the last winter's commencement was remarked by the run of a lead mine, (lead was about four or five years

ago £10 per Ton, it is now reduced to 18) in the village where I reside, at the time the then owner of the mine, shaft, or groove, was at work (the Methodist Preacher mentioned in a note page 76 Second Supplement), he being inclosed from Monday afternoon the 13th of November, until the Evening of the 16th, during which time I was informed there was a high wind, with much snow, and keen frost. I left Hucklow, about 11 o'clock upon the 13th for the purpose of Printing a Supplement to the Little Book; and he was known to be fast about 4, and remained in that distressing situation upwards of three days, and was got out with one leg broken, and the other bruised, but no other part of the body injured. The miner is at the head of a class, and his class night was the 13th when he was to have received the *rhapsodical experiences* of his alas! alas! highly ignorant misled and fanatical brethren. "*Of this sort are they*" who after what they call their annual conferences, publishes to the world in the various newspapers, the additional thousands and tens of thousands, as an increase to their society, they therefore are in the strict sense of the word "*boasters*," and must be those that Paul informs Timothy were to appear "in the last days." See second Supplement, page 74, 75, and 76. The Frost was very intense the second week in February, at the latter end of the month and into

March, the second week of which was remarkably severe in frost, attended with high winds, snow and fog. The day called by the "commandments of men" Good Friday (12th April) was exceedingly wet, and succeeded by a night of severe frost; the frost was much more so upon the 14th, another human appointed day called Easter Sunday (The Scriptures announces nothing of the kind; these and other human appointed days therefore, can only be food for Superstition and Enthusiasm). There was no vegetation in our part of the High-Peak, the third week in the month, the fields were void of verdure, and no appearance upon the surface from oats that had been sown a month, the north and east winds were high, and cuttingly cold. with frosty nights to the end of the month, and into May; on the morning of the 10th there were icicles half a yard long, caused by a great quantity of snow having fallen the preceding day, melting and afterwards freezing; the frost was so intense a few nights afterwards as to produce ice half an inch thick, and it continued very cold with occasional frosty nights to the fourth of June, upon which day the wind was so piercing as nearly to prevent people from going out of doors, which was succeeded by "a series of wet, cold & unfavourable weather, operating

as an hindrance to vegetation, "and if continued" of ripening, bringing to perfection, and gathering in the different fruits of the earth." *What has been* the case—now November—the oats in our part of the country unshorn, and rotting upon the ground, a severe frost on the 6th, with a previous slight snow, which a few days afterwards was six inches thick, I therefore take this to be the commencement of a "very distressing winter," commencing one week earlier than the last—The wind was as severely cold on the 12th of July, as upon the 14th of June. See for the 12th of July, Second Supplement, page 49. The state of the weather has been similar to the above upon the Continent, both of Europe and America, there having been hurricanes, bursting of clouds, and dreadful inundations, as accounts from various parts of both continents, in the newspapers for July 1816, informs us. Rome produced icicles in the middle of April. And though there has not been a severe frost for the whole of a winter in the High Peak of upwards of six months, yet I may with truth say it has been a very rigorous one, and from "*the signs of the times.*" Vincent to Lynedoch, probably a cause of "great distress and affliction." My readers must recollect, I mention these circumstances as an apprehension that my former opinion is just of the sun's influence having been diminished by the heat of the Co-

met and likewise as being preparatory signs, to the vials commencement. Read a book of the Agricultural state of the Kingdom in February, March & April 1816. The note in page 28 of the Little Book, requires a few alterations to make it more analogous to the present times. "This vial is commencing," may more properly be rendered, this vial is in preparation for commencing. The expression "and the Regency," ought to be, and the "Sixth King's" coronation

Remember the rejoicing mania, and properly contrast that with the loss of human beings upon the Irish coast, during the latter end of the month of January—again "Storms and lamentable shipwrecks" and commercial distress" more and more alarming, for which see the Gazettes for the two first months of the present year 1816, and connect them with those pointed out in the latter end of the last year, and added to insolvents who do not appear, which are probably ten times the number of those that do; and then, by including Scotland and Ireland, judge of the ramified misery experienced in Great Britain for the short space of four months. Accounts from Lancashire in the middle of the present month of March respecting the cotton business, are still more and more alarming, indeed the distressed state of England is dreadful, as the Gazettes and newspapers do but too lamentably testify. I have enlarged

upon the article of Calicoes as being I judged the most extensive manufactory; but that of hosiery may be equally as much so, of which there are whole districts totally out of employ, and hundreds of families gone to the parish in the High Peak *only*.

"Commerce like beauty knows no second spring."

Was not the "ALARM IN THE TOWER," as given an account of, in the public papers in January 1816 a very peculiar and strong sign? Combine the *time*, and the place (the room) where the "Royal Regalia." the Crown and Sceptre is deposited, and then refer to the 42d page of the Little book.

I could wish my readers to have serious reflections upon the last verse of the last chapter of Daniel, which I transcribe and mark. "But *go* thou thy way till the *end be;* for thou shalt *rest*, and stand in thy lot at *the end of the days*," It is therefore very probable that "*the end of the days*." when HE will "stand in his lot," is at the conclusion of "the time of the end." See the 9th verse and refer to the 2nd.

See the 19th page Introduction, and the 21st Second Supplement. The Messiah—the "messenger of the covenant," will be a King to the Jews upon the second advent. "To this *end* (or for this purpose) was I born." The passage therefore in the Supplement ought to have been, *they* will acknowledge *him* as their Messiah—their King. Read the latter part of the 18th chapter of John, for

I suppose the parts where the word king is mentioned to have an allusion to the "time of the end," or to "this end." to the restoration of the "whole house of Israel" He will then be *their* Priest, Prophet, and King.

The British Hero, or England's Idol, being left in command of 150 thousand men: it is therefore the British and Ludovicus in hostile array against "they" "those" "them"; for HE by the treaty was to use his "discretion" and to "concert *his measures* with the King of France (Ludovicus) against every revolutionary convulsion which might tend to overthrow by force the order of things at present established." See the 25th and 26 pages of The Little Book.

I must again call my readers to the 54th 55th and 56th pages of the Little Book respecting the slave trade, and likewise desire their reference to the 71st page of the Second Supplement. Doctor Thorpe, who was chief justiceand judge at Sierra Leone, in his "Postscript" to "the reply point by point," speaking of the negociations of Lord Castlereagh says "that the King of France has been *induced to uphold Bonaparte's decree for abolishing the slave trade;* and that Spain, although she refused nearly a million of pounds to relinquish the trade; has confined his subjects to the South of Cape Formosa; still (he says) I will undertake to affirm, THAT THE TRADE WILL BE INCREASED, AND

upon the article of Calicoes as being I judged the most extensive manufactory; but that of hosiery may be equally as much so, of which there are whole districts totally out of employ, and hundreds of families gone to the parish in the High Peak *only*.

"Commerce like beauty knows no second spring."

Was not the "ALARM IN THE TOWER," as given an account of, in the public papers in January 1816 a very peculiar and strong sign? Combine the *time*, and the place (the room) where the "Royal Regalia." the Crown and Sceptre is deposited, and then refer to the 42d page of the Little book.

I could wish my readers to have serious reflections upon the last verse of the last chapter of Daniel, which I transcribe and mark. "But *go* thou thy way till the *end be;* for thou shalt *rest*, and stand in thy lot at *the end of the days*," It is therefore very probable that "*the end of the days*." when HE will "stand in his lot," is at the conclusion of "the time of the end." See the 9th verse and refer to the 2nd.

See the 19th page Introduction, and the 21st Second Supplement. The Messiah—the "messenger of the covenant," will be a King to the Jews upon the second advent. "To this *end* (or for this purpose) was I born." The passage therefore in the Supplement ought to have been, *they* will acknowledge *him* as their Messiah—their King. Read the latter part of the 18th chapter of John, for

I suppose the parts where the word king is mentioned to have an allusion to the "time of the end," or to "this end." to the restoration of the "whole house of Israel" He will then be *their* Priest, Prophet, and King.

The British Hero, or England's Idol, being left in command of 150 thousand men: it is therefore the British and Ludovicus in hostile array against "they" "those" "them"; for HE by the treaty was to use his "discretion" and to "concert *his measures* with the King of France (Ludovicus) against every revolutionary convulsion which might tend to overthrow by force the order of things at present established." See the 25th and 26 pages of The Little Book.

I must again call my readers to the 54th 55th and 56th pages of the Little Book respecting the slave trade, and likewise desire their reference to the 71st page of the Second Supplement. Doctor Thorpe, who was chief justiceand judge at Sierra Leone, in his "Postscript" to "the reply point by point," speaking of the negociations of Lord Castlereagh says "that the King of France has been *induced to uphold Bonaparte's decree for abolishing the slave trade;* and that Spain, although she refused nearly a million of pounds to relinquish the trade; has confined his subjects to the South of Cape Formosa; still (he says) I will undertake to affirm, THAT THE TRADE WILL BE INCREASED, AND

upon the article of Calicoes as being I judged the most extensive manufactory; but that of hosiery may be equally as much so, of which there are whole districts totally out of employ, and hundreds of families gone to the parish in the High Peak *only*.

"Commerce like beauty knows no second spring."

Was not the "ALARM IN THE TOWER," as given an account of, in the public papers in January 1816 a very peculiar and strong sign? Combine the *time*, and the place (the room) where the "Royal Regalia." the Crown and Sceptre is deposited, and then refer to the 42d page of the Little book.

I could wish my readers to have serious reflections upon the last verse of the last chapter of Daniel, which I transcribe and mark. "But *go* thou thy way till the *end be*; for thou shalt *rest*, and stand in thy lot at *the end of the days*," It is therefore very probable that "*the end of the days*." when HE will "stand in his lot," is at the conclusion of "the time of the end." See the 9th verse and refer to the 2nd.

See the 19th page Introduction, and the 21st Second Supplement. The Messiah—the "messenger of the covenant," will be a King to the Jews upon the second advent. "To this *end* (or for this purpose) was I born." The passage therefore in the Supplement ought to have been, *they* will acknowledge *him* as their Messiah—their King. Read the latter part of the 18th chapter of John, for

I suppose the parts where the word king is mentioned to have an allusion to the "time of the end," or to "this end." to the restoration of the "whole house of Israel" He will then be *their* Priest, Prophet, and King.

The British Hero, or England's Idol, being left in command of 150 thousand men: it is therefore the British and Ludovicus in hostile array against "they" "those" "them"; for HE by the treaty was to use his "discretion" and to "concert *his measures* with the King of France (Ludovicus) against every revolutionary convulsion which might tend to overthrow by force the order of things at present established." See the 25th and 26 pages of The Little Book.

I must again call my readers to the 54th 55th and 56th pages of the Little Book respecting the slave trade, and likewise desire their reference to the 71st page of the Second Supplement. Doctor Thorpe, who was chief justiceand judge at Sierra Leone, in his "Postscript" to "the reply point by point," speaking of the negociations of Lord Castlereagh says "that the King of France has been *induced to uphold Bonaparte's decree for abolishing the slave trade;* and that Spain, although she refused nearly a million of pounds to relinquish the trade; has confined his subjects to the South of Cape Formosa; still (he says) I will undertake to affirm, THAT THE TRADE WILL BE INCREASED, AND

ple in that respect greatly rejoice, and "think themselves to be in good case."

As the 5th chapter begins the prophetic part of Esdras, every degree of attention must be given both to that, and the remainder of the "wonderfully sublime and beautiful; but dreadfully terrific" prophecy.

In the first Supplement, I have mentioned "the awful and tremendous Comet," with various other alarming circumstances. I have now to remark, upon the very peculiar information inserted in the public prints, in a letter from the Rabbis' of Jerusalem to the Portugueze Rabbi in London, saying, "that there had been no darkness in the sacred city for three days and three nights, in consequence of a cloud of fire which rested on a tree in the vicinity, and that the third day it vanished, to the general consternation of all the inhabitants. The tree it was observed, was not damaged by this miraculous and awful event." Granville Sharpe, the virtuous philanthropist, informs us, that the letter which contained this account was sent from Damascus to Dr. Meldoli, which letter he shewed to another learned Rabbi, Dr. Strasburg.

Granville Sharpe, says, that he has been acquainted with Doctor Strasburgh many years, and has not the least doubt of his veracity: he, he says informed me of this circumstance very soon after he received the letter from Rabbi Meldoli, and the friend of the Sable Race seems not to have any doubt of its truth; we therefore at this very awful period, cannot have a strong

er sign of the near approach to the thousand years of happiness: for which see the two last chapters of Revelations and various parts of former prophecies respecting the restoration of the Jews.

Was the "Astonishing Natural Phenomenon" seen in the eastern horizon by Captain Hayes of the Majestic and his ships crew, of about 200 men on the 20th of August 1814, a representation of A—bad—on? as it assumed the perfect appearance of a man, dressed in a short jacket and half boots, with a staff in his hand, at the top of which was a colour hanging over his head marked with two lines perpendicularly drawn at equal distances, and strongly resembling the *French Flag*. The figure continued visible as long as the rays of the sun would permit it to be looked at. On the 28th the figure displayed itself in the same posture, but rather broken. On the following morning it seemed disjointed, and faded into shadow, until at last nothing more could be seen than three marks on the *sun's disk*." The account goes on to say, "In superstitious times, such a phenomenon would have been construed into a providential warning, or ominous tokenof some *unexpected event*." Jesus says there shall be *signs* in the *sun*, &c. The above appeared in the public newspapers in the middle of June 1815, immediately prior to the bloody contest.

NOTE. The storms and lamentable shipwrecks experienced by the last homeward-bound West India Fleet, with the subsequent shipwrecks upon our own coast, both of them causing immense loss

ple in that respect greatly rejoice, and "think themselves to be in good case."

As the 5th chapter begins the prophetic part of Esdras, every degree of attention must be given both to that, and the remainder of the "wonderfully sublime and beautiful; but dreadfully terrific" prophecy.

In the first Supplement, I have mentioned "the awful and tremendous Comet," with various other alarming circumstances. I have now to remark, upon the very peculiar information inserted in the public prints, in a letter from the Rabbis' of Jerusalem to the Portugueze Rabbi in London, saying, "that there had been no darkness in the sacred city for three days and three nights, in consequence of a cloud of fire which rested on a tree in the vicinity, and that the third day it vanished, to the general consternation of all the inhabitants. The tree it was observed, was not damaged by this miraculous and awful event." Granville Sharpe, the virtuous philanthropist, informs us, that the letter which contained this account was sent from Damascus to Dr. Meldoli, which letter he shewed to another learned Rabbi, Dr. Strasburg.

Granville Sharpe, says, that he has been acquainted with Doctor Strasburgh many years, and has not the least doubt of his veracity: he, he says informed me of this circumstance very soon after he received the letter from Rabbi Meldoli, and the friend of the Sable Race seems not to have any doubt of its truth; we therefore at this very awful period, cannot have a strong

er sign of the near approach to the thousand years of happiness: for which see the two last chapters of Revelations and various parts of former prophecies respecting the restoration of the Jews.

Was the "Astonishing Natural Phenomenon" seen in the eastern horizon by Captain Hayes of the Majestic and his ships crew, of about 200 men on the 20th of August 1814, a representation of A—bad—on ? as it assumed the perfect appearance of a man, dressed in a short jacket and half boots, with a staff in his hand, at the top of which was a colour hanging over his head marked with two lines perpendicularly drawn at equal distances, and strongly resembling the *French Flag*. The figure continued visible as long as the rays of the sun would permit it to be looked at. On the 28th the figure displayed itself in the same posture, but rather broken. On the following morning it seemed disjointed, and faded into shadow, until at last nothing more could be seen than three marks on the *sun's disk*." The account goes on to say, "In superstitious times, such a phenomenon would have been construed into a providential warning, or ominous tokenof some *unexpected event*." Jesus says there shall be *signs* in the *sun*, &c. The above appeared in the public newspapers in the middle of June 1815, immediately prior to the bloody contest.

NOTE. The storms and lamentable shipwrecks experienced by the last homeward-bound West India Fleet, with the subsequent shipwrecks upon our own coast, both of them causing immense loss

[illegible] though these erection[illegible] a few hundred hands, yet it [illegible] importance to direct all our [illegible] these extensive branches c[illegible]

A stronger "intimation, or sign of the third vial" is now in operation (See Little Book page 30); the riots in various parts of England, owing to the "depreciation of the price of labour, and the increase of the price of provisions," are alas! (in May 1816) too prevalent; "blood has *again* been shed."—It must be expected that these kind of signs will greatly multiply as we approach nearer to the tremendous "time of the end."

I ought to have added to a paragraph in the 71st page of the Second Supplement, and to take the denomination of Sabbatarian Unitarians.

Refer to the 36th page of the Introduction, and to the latter part of the 31st and former part of the 32d pages Second Supplement, and compare those passages, with the 1st verse of the 32d chapter of Isaiah, where a "king shall reign in righteousness: and Princes shall rule in *judgment*." The chapter evidently refers to "the time of the end." Read it with care, as the whole in its regular series, strongly points out the former, middle, and latter part of the awful period.

It appears by recent accounts from the West India Islands, that the black cattle (so they were denominated when I was at Charleston) were applying their horns against their cr[illegible] master

and the drivers' cowskin-whips, and it is very probable they may in the end gon them to death, that is, cause the Islands to be in the same state as St. Domingo. See Little Book pages 54, 55, and 56.

In the 17th chapter of Revelations, the New Version has the last clause of the 8th verse, "*And will appear again.*" in the one we read, the expression will be found, "and yet is." My readers must judge respecting their proper application. See Little Book page 41, and notes; and at the time of appearance refer to the 36th verse 4th chapter of Daniel; and I again say as in the First Supplement page 77, "The two remarkable 4th and 5th chapters must be duly and properly regarded." "I thought it good to shew the *signs and wonders* that the high God hath wrought towards me. How great are his signs! and how mighty are his wonder! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." 2nd and 3rd verses 4th chapter.

"The awful visitation of the Key's destruction Chandos Street" (See note page 59 and 60 Little Book,) has not led to very serious reflection, for the infamous brothel has been rebuilt, and the key still opens its doors to iniquity; any person having a wish to ascertain the truth of the remark need only to read a trial for seduction, copied into various newspapers in June 1816, My readers

must contrast that with the committee *then* sitting for the education of the poor. These things in the "*Great and Holy City*." I remember when the disturbances were in Ireland a number of years ago, the cry, particularly by the clergy was; "educate the poor," but when the disturbances were put down by the strong hand of power, nothing more was heard about it. The old adage here occurs to my mind, "when the seed is stole, shut the stable door."

In the latter part of a note page 59, Little Book, I have mentioned the degeneracy of the Jews at the time of the promulgation of Christianity. Josephus says "that he believed there never existed, from the beginning of the world, a generation of men more profligate than the body of the jewish *leaders* and *nobility* were at the time Jerusalem was besieged by the Romans." Refer to the note and—"think."

The total eclipse, or total *darkness* of the moon in June 1816 must be taken as a preparatory sign, though the phenomenon is not of so uncommon a nature as the one seen by "Captain Hayes and his ship's crew," nor respecting the numerous spots in that luminary. I repeat the prophetic expression of my Masters. "*There shall be signs* in the *sun* and in the *moon* and in the *stars*" &c. The last sign is very applicable to the tremendous Comet, as a star of the first magnitude. I must again refer my readers to the note page 31, Little Book.

I ought to have added to a paragraph in the 40th page of the Second Supplement—though *eight millions* are said to be spent in parochial rates for the relief of the poor. In America the aged and indigent poor are relieved by voluntary contributions in their different Churches (so called;) they not having any established system, there is no insiduous epithet of Meeting-houses, Conventicles, &c.

I have said at the conclusion of a paragraph page 53, Second Supplement. "There are now in 1815 *dark* spots upon the sun's disk" I now in June 1816 take an extract from a public paper. "According to the observations of several astronomers, upon the spots which the sun's disk exhibits at this period, one of them is of a considerable size; it resembles a *group of small islands lying close together*. and has at least the breadth of the diameter of the earth. Another spot is very obscure and surrounded by a light shadow. There are six spots in the whole."

Since the above was wrote it appears that the dark spots have considerably increased and may be seen with the naked eye, we may therefore expect an increase of "wet, cold, and unfavourable weather," These *are* signs in the Sun, and at a time of "*distress of nations* with PERPLEXITY," or, a "want of intercourse for trade." Can we suppose a time more appropriate to the prophecy? See the note Little

Book Page 31. These, and other deviations from the common course of nature, induces me to give an extract from "The nature and use of miracles." "It may be alledged as an argument for the use of miracles, that the more general is the corruption of religion (and certainly it was never more so,) and consequently the more necessary revelation is (the will of God *revealed*,) the less capable men are of perceiving the *internal* proofs of the excellency of a divine religion, and therefore the more occasion they have for *external* proofs, such as miracles afford."

In the 79th page, Second Supplement I have quoted the concluding passage of the 10th verse, 19th chapter of Revelations. I now give the whole verse. "And I fell at his feet to worship him (the angel in the first verse of the 18th chapter.) And he (the angel) said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the *testimony* of Jesus (or bearing evidence to Jesus) Worship God for the *testimony*. of Jesus is the spirit of (or to) prophecy. See likewise the 8th and 9th verses of the 22nd chapter. How Strong these passages are against *any kind* of idolatry. I therefore say, "Worship God," and God alone.

Read "The HUMBLE PETITION, &c of the ELECTORS of MIDDLESEX, duly assembled in their hustings by Extraordinary Requisition," as given in the public papers the latter end of June 1816, and then refer to the Little Book, beginning at the 9th page. See the

first note in the eleventh, and look back upon the emblem, and to the 12th chapter of Revelations, as explained in the Introduction. See a note in the 10th page of the Little Book. The passage there might have *then* been more properly rendered, a sign, or intimation, but *now* with the greatest propriety, " an *entrance*, or *introduction* to the passages given by Daniel and John." Combine the time, the place, and the nature of the petition.

Mark well at this awful period, the paragraph in the First Supplement, ending with, "the passages cannot be misunderstood, or misapplied." 12th of February, 1811."—"20th of the 2nd month, 1812."

I have overlooked the sentence in the 76th page First Supplement, when desiring in the 30th and 60th pages Second Supplement, the change to be from the Regent to the "Sixth King;" the passage therefore in the 76th page First Supplement must receive the same alteration. It must be remembered (see Second Supplement page 9). I was mistaken respecting the "three years and a half" as "seven times," it is "*seven years*".

The change of the "ten horns," may be caused by the "Christian Treaty," or Holy League, no expression can be more applicable. The Treaty has been greatly extended, since entered upon by the *three first* "BEASTS" "HORNS," or powers. See the latter part of the long note in the 63rd page Second Supplement, and various parts preceding, particularly the word "spiritual" in

kets, page 43 Little Book—Take notice, ıer France nor England is mentioned, in· ɜr the first case, or the Christian Treaty. The British Constitution prevents ME ı acceding to the treaty." See various spapers in October 1816.

The hostile attitude of the greatly injured ves" of India, in the present year 1816, ces me to request a reference to the 56 ıd 58 pages of the Second Supplement, likewise an attentive examination of the eding parts of the Little Book as there ted out. The hostile attitude the papers 'm ns, is by the Mahrattas of "James ıes F. R. S." a country in length 1000 s, and in breadth 700. See what Maria ıam says respecting that oppressed peo- and reflect upon the expression by the *w of the Royal Society*, alias the "English ɜctor"—Be not void of understanding. ıeat "There our iniquities are full." See 60th page, Little Book.

ɔon reading the prophet Haggai, I found 5th 7th & 9th verses of the 2nd chapter strongly to correspond with a passage ed and explained in the 20th and 21st s of the Second Supplement respecting *gathering* of the people." Examine them care. "The shaking of the heavens". 5th verse, and the "nations," where it is l, "the desire of all nations shall come" 7th verse, "and the glory of this latter,

house shall be greater than of the former" &c. 9th verse. Certainly, these passages are much more applicable to the second, than the first advent. See 20th page Introduction.

In the latter part of a note page 38, Second Supplement I have said, The new constitution of the Netherlands have *equalized* all Religions." It is now about 200 years ago since the "seven United Provinces (the same country) allowed a general *toleration* in matters of religion." See Modern Universal History. Observe, it is now equalized, it was *then only tolerated*. They *then* retained the power of persecution. The constitution has *now* put it out of their power to persecute. Thanks to thee Almighty Father, that in one part of the European World, the religion of my Great Master is now perfectly free.

I beg my readers to refer to the 31st page of the Second Supplement, respecting "*false Christs, and false Prophets*" Stackhouse in his preparatory discourse to his "History of the Holy Bible" page 14 says "But suppose that God in Compliance to Men's Wants, should vouchsafe to give them a Declaration of his Will; yet still the question is, who are the Persons that are appointed to convey it? The Pretence to Revelation is so common, and the Number of Impostures so great: that the difference between a Divine *Impression* and a diabolical *Illusion*, *natural* Enthusiasm and supernatural *Inspiration*, is so undistin-

guishable, and by us who live at such a Distance of Time, impossible to be adjusted; that thesafest way is to suspend our Belief, until we have a sufficient Conviction, that what is offered as a Message from Heaven, infallbly comes from God." He then answers the objection (the whole of which is too long to give in the Supplement) by enumerating the different kinds of revelation.—how the persons inspired might judge of their own inspirations—how distinguish it from enthusiasm how we may judge when a person is inspired. viz. from his personal character—from the subject matter of his revelation—and the miraculous attestations given to it. The said Stackhouse in page 1272 says, And, as God unites us to himself by Grace, so did he, in this Child (the Messenger of the Covenant, our Master), condescend, by an *ineffable Generation*, to unite our Substance and Nature to himself, *to be perfect God and* perfect Man, (f) that so he might be the *First Born from Death, who are Partakers of Flesh and Blood, by himself taking part of the same.*" The f is a reference to Rom. 8th:—29th, and Heb. 2nd 14. Now, how he can make those two texts to constitute my Great and Good Master to be "perfect God and perfect Man" is to me *perfectly* astonishing: but how these corrupters are put to it. Stackhouse would acknowledge there was but "One God," yet he makes the messenger to be "perfect God" on earth,

he therefore must have brought God down from Heaven, and left Heaven without one!!! See page 69 Little Book. The Scotch Bishop who is reprinting Stackhouse, and dedicating it to an Arch Bishop, will surely make that, and various other parts, less absurd, and more consistent.

I have said in page 62nd Second Supplement that "The vials particularly, those effected by the elements may have an extended influence." Accounts from various parts of the European and American Continent indicates my opinion to be just, and proves that the "time is at hand" for the first vials commencement. Now a stronger indication by a short extract I give from a London paper dated 25th November 1816. A French Paper states, that the use of *vitiated* rye has produced a singular disease, in the department of Isere. This poison is frightful, producing gangrene in all the limbs, which it detatches from the joints in a manner so horrible, that unfortunate creatures have been seen for weeks in the greatest agonies, with only the trunk remaining." See the vial 27th and 28th pages Little Book. In the two first lines of the 29th page I have explained the word worshipped to mean "(were subservient to) the (golden) image." Examine with care the latter part of the verse (the second of the 16th chapter) and it will be found to have two applications 1st they "which *had* the mark." 2ndly, them which *worshipped* his image." The vial therefore falls upon the

nations who receive it, or are in any way influenced by it, as well as upon the nation that *had* it. Refer to the 15th 16th 17th and 18th pages.

It is not improbable but that the late war with the states of Barbary in the "name of the Prince Regent of England," may lead to operations for the fulfilling of the 6th vial. See the latter part of the 30th, the former part of the 31st and the 45th page Introduction, with the 33rd Little Book. Examine a good map, & remember "the time of the end" 40th verse 11th chapter of Daniel, 30th page Introduction. THEY may "tread in HIS steps." 31st page, *His* and *their* animosity has been greatly increased.

Was the account in the different newspapers the latter end of August 1816 respecting "Our Good Old King" a true one? If so, compare it with a clause in the latter part of the 33rd verse 4th chapter of Daniel, and likewise compare various other figurative expressions in the former part of the chapter, and then refer to the four last verses, as subsequent. "And at the end of the days." See first supplement page 77. The time of Our Good Old King having ceased to act as one, must of course be dated from the 12*th* of February 1811, which will on the 12*th* of February 1818, be a period of *seven years*. See former part of the first Supplement, and former part of the Second.

The "orders of council," for "no man to buy and sell," has caused the continental nations to

manufacture for themselves; the case is, that our merchants and manufacturers are nearly ruined: the earth's vial therefore, taken along with that order, is in swift progression. See the 17th and 18th pages Little Book. "No man buyeth her merchandize any more." 53 and 54 pages.

From the calculation of astronomers it is found there will be a nearly total eclipse of the sun, the 5th of September 1820; and it must be remembered there was a nearly total eclipse of the same luminary upon the 19th of November 1816. probably a prelude to the commencement of the seven vials, and from the then signs, the first upon the earth near at hand. These are "signs in the sun." —"The sun shall be darkened."

I have to remark upon looking over the 11th Chapter of Revelations as found in the 49th 50th and 51st pages of the Little Book that Jesus, the Messenger of the Covenant, or the Lamb, gives *power* to "*his* two witnesses," but upon their reanimation after having been "three days and a half dead, the spirit of life *from God* enters into them." Therefore my readers would do well to make proper reflections upon the different actions, the former proceeding *from the Lamb*, the latter *from God*. Ye trinitarians give due attention to this, and remember, that the religion of your Great Master does not depend upon certain opinions, but is a heart searching one, not a artful and

cunning system, formed for keeping the people together by this or that particular observance, or change of Ministers at the "boasting" annual conference, knowing the people have "itching ears." 2nd of Timothy 4th Chapter 3rd verse. "For the time will come (is now come) when they will not endure sound doctrine; but after their own lusts (or great desires) shall they HEAP *to themselves* teachers (how applicable) having itching ears." Read the succeeding verse with care; apply that, and you may with the greatest propriety add likewise from Peter, "*cunningly divised fables.*"

An accurate observer on the Solar Spots informs his readers in February that "these are very numerous at present," we may therefore expect a continuance of cold and unfavourable weather.

Reflecting upon the 18th 19th 20th 21st and 22nd verses of the 7th Chap. of Daniel respecting the word saints, I could not suppose it to apply to any thing but religion. In the 18th it is, saints of the "MOST HIGH," in the 21st it is *simply* saints that the "horn made war with," not saying of the Most High; but when the Ancient of days *came*" "in the 22nd verse, "*judgment* was given to the saints of the MOST HIGH and the *time came*, that the saints (which I suppose means here, influenced saints of the MOST HIGH *possesed* the kingdom." See a corresponding passage in the latter part of the long note, page 63, Second Supplement.

It is a peculiar circumstance, that the silver coin stampt during the Regency should have the George, or the "*Dragon*, the *Horse* and his *rider*," upon the *half-crown*. See a sign entering the Little Book, with the revealed motto, "And the *Dragon* gave him his power, and his seat, and great authority."

The enormous sums raised by subscription for the *present* relief of the poor, evidently prove the distressed situation of this and a neighbouring island; and it is probably the parochial rates here are double the amount to what I have previously stated; that is from 8 to 16 millions, caused by "RASH AND RUINOUS WARS, UNJUSTLY COMMENCED, PERTINACIOUSLY PERSISTED IN WHEN NO RATIONAL OBJECT WAS TO BE OBTAINED." And though the misery of the people is known by the High and Mighty, they are going on in their usual career of dissipation and extravagance, in defiance of every intimation, and are hurling upon themselves and the nation the most dreadful calamities.

An "IMPORTANT DOCUMENT," being a "LETTER BY ORDER OF THE EMPEROR NAPOLEAN," when in St. Helena,"—He there says when speaking of the "Emperor of Austria." "he would have recollected that Napolean had *four times restored* to him his throne," See page 7th Introduction. You of my readers who can resort to that document read it with attention for it is a very "impor-

fant document" indeed, particularly so, as respecting the "four beasts." See pages 5th 6th 7th and 8th of the said Introduction, & as coming from the "rock," as he calls it, or from the "*tabernacle* of his palace between the seas in the glorious holy *mountain*."—a tabernacle is a temporary residence.—See notes pages 17 and 29 Second Supplement. Since writing the above there has appeared "An Appeal to the British Nation, published in London, by Santini, messenger to the cabinet of the ex-Emperor, and keeper of his port—folio." Think Britons think,—think of the consequences.

Parliament having been opened by the Regent in person on the 28th of January 1817, and innumerable petitions having been presented to "the feet of it," respecting the very calamitous state of the country and a wish for redress of grievances, numbers of which petitions having been rejected in consequence of their being indecorous, and giving umbrage to the "*Honorable House*;" I have to request that a proper examination may be had of the latter part of the 7th and former part of the 8th pages Introduction, the 10th of the Little Book and the 116th Second Supplement, the action being *now* not a "sign," not an "entrance, or introduction," but a direct act, or operation, and one of the greatest magnitude; it will therefore be proper soon to come to a close with my Little Book, both in respect to existing cir-

cumstances, and the precarious state of my health, excepting a short addenda, as mentioned in the 93rd page of the Second Supplement, which will probably be extended, if my life is spared, and not confined to "a peculiar event."

Since writing the above, the Habeas Corpus Act has been suspended, and various acts formed abridging the liberty of the people, and "crushing," the liberty of speech, by suppressing different societies; of course whether moral, religious, or scientific! I therefore again request a reference to the pages before quoted, particularly compare the one in Daniel "STAMPED the residue with the feet of *it*," with the one in Revelations "and his *feet* was *as* the feet of a bear." It cannot be supposed that two figurative passages can more strongly apply to recent events in what is called the *Lower House*.

The events in the 10th chapter of Revelations, as found in the 46th 47th and 48th pages of the Introduction may *yet* be awfully fulfilled; or the parts there may be more figurative than I expected. The seven thunders uttering their voices may mean, as a figurative expression, the explanation, or disclosure of the *seven* seals, *seven* trumpets, and *seven* vials. "And *when* (or *after*) he had cried." See the whole of the 3rd verse. "Seal up those things (or do not let them be known) which th seven thunders uttered and write them not," 4th verse.

Those things sealed up (or not then revealed) may mean the action being prior to the publication. See the 9th and 10th pages Introduction. The New Version has the last verse of the chapter "*thou must again prophecy* (or thou must be obliged again to prophecy) *to many people, and nations, and languages and kings.* Observe it is in the plural—kings. Read with care the four last verses of the chapter as "taking (or receiving) the little Book," and then refer to the forgoing pages of the Introduction. The second operation is certainly a more general than particular one, as "thou must prophecy again before *many people*," &c. I trust I shall in *this instance* as well as in the former one (See 77th page First supplement) be acting up to my duty, performing the will of my God, and promoting his Glory.

My Master in the conclusion of his excellent, and comprehensible parable of the *sower*, in the 8th chapter of Luke 15th verse says. "But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Not many human beings patience has been more exercised than mine, and whose trials through a long life have been greater particularly at the period near its close, how far I have had an honest and good heart, in respect to the Elucidation. my readers must judge.

The Introduction, the part called the Little Book, and the two Supplements (the whole combined) must now 28th April 1817 receive the denomination of

THE LITTLE BOOK.

"Restore Great Father thy instructed son,
And in my act may thy great will be done!"

My readers will see through the Elucidation a too great number of typographical errors, considerable imperfection in the printing, and putting the work into boards, circumstances being such they were unavoidable: I therefore Eben—ezer Al—dred being the general actor, am *only* answerable for the printing &c, of the 4000 books. See First Supplement page 75.

SHEFFIELD:
Printed by J. Crome, as directed by Eben—ezer Al—dred
Printer, Great Hucklow, Derbyshire.

ADDENDA.

I have had an emblematical carriage prepared for some years, my views therefore has been, that as soon as I should hear of the "ONE IS" having assumed the Monarchy, (that period I am now confident being the one for the commencement of the vials,) to appear in the same garment I had on when upon the middle of the river Thames, the 20th of the 2d month 1812. (See 77th page, second Supplement), and at particular times, in a "garment white as snow." Dan. 7 chap. 9th verse, pages 9th and 10th, Introduction,) provided the pain I experienced from an internal stone; and I may with truth say an external "noisome and grievous sore" would enable me to bear the shake of the said carriage; but my complaints particularly the latter, having become so great, I must give up thoughts of operating in that manner: my "bad and sore ulcers" or "bad and noisome ulcers" being of such a nature as must soon "cut ME out of the mountain; and without hands," yet if I should be permitted to have the power, no earthly laws should ever prevent my executing the plan I had in view.

I have now earnestly to request my readers to examine the parts where the STONE is mentioned, particularly the motto entering the continuation,— and the 104th page, ——where the "STONE is cut out of the mountain without hands," which we must suppose to mean, a natural, and not premature death.

The rapid increase of my grievous sore, bespeaks the necessity of coming to an immediate close; I therefore take my leave, and bid the world farewell.

EBEN—EZER AL—DRED.

Great Hucklow,
31st of the 5th Month, 1817.